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JANUARY 1959

The Methodist Woman

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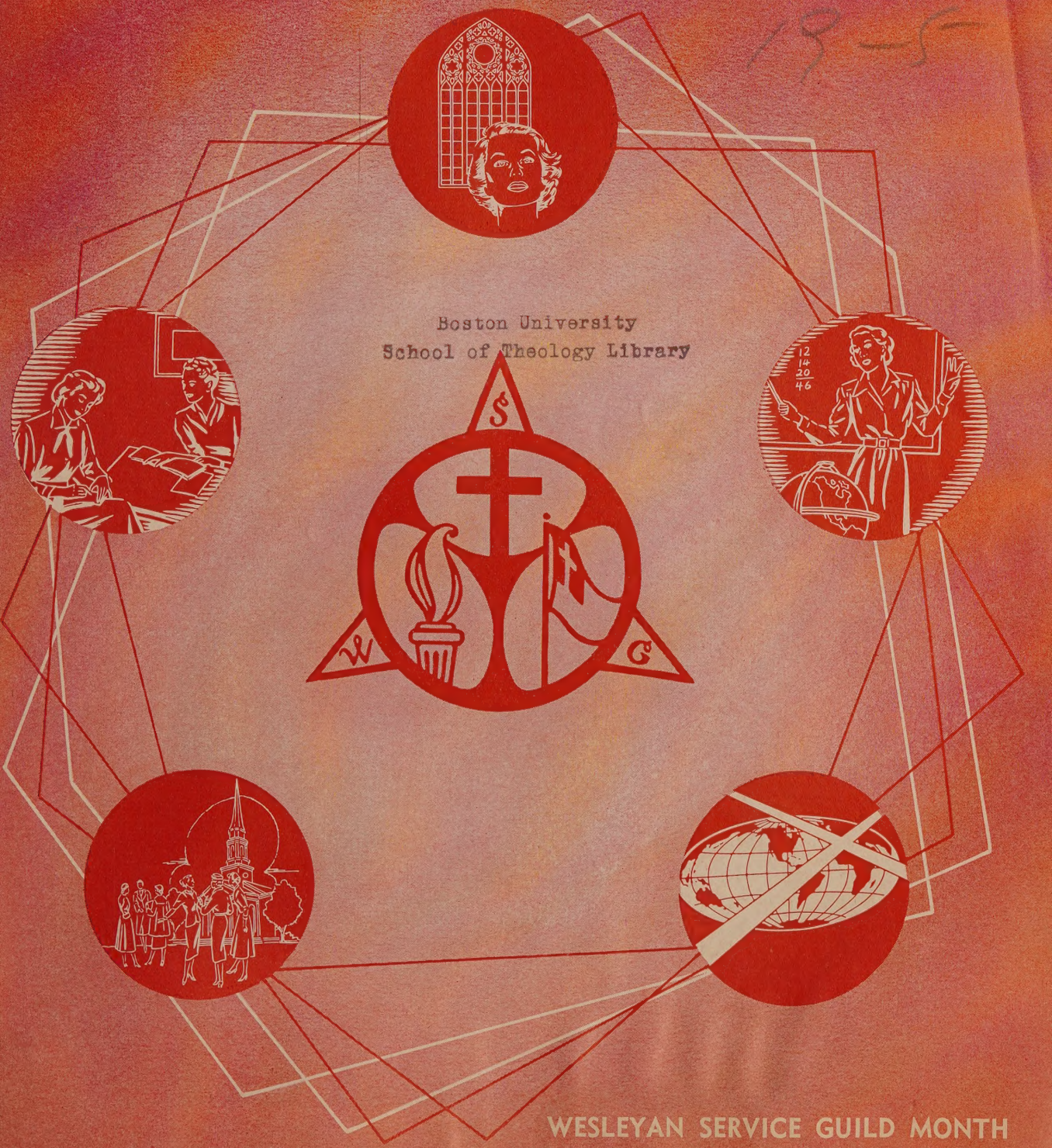

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WESLEYAN SERVICE GUILD MONTH

JAN 16 1959

Third National Methodist Conference on Family Life

"Faith, Freedom, and the Family" was the theme of the third National Methodist Conference on Family Life held October 17-19 in The Conrad Hilton hotel, Chicago, Illinois. Three thousand delegates tackled problems ranging from "freeing the family from racial prejudice" to "helping families plan their devotional life."

Other problems discussed in thirty work groups included: juvenile delinquency, social pressures, Christian vocations, the mission of the church, the United Nations, preparation for marriage, and counseling.

Bishop Hazen G. Werner of Columbus, Ohio, chairman of the Committee on Family Life, gave the keynote address. An array of nationally known speakers delivered major addresses at general assemblies: Dr. Norman Cousins, New York, editor of the *Saturday Review*; Dr. Katherine Oettinger, chief of the U. S. Children's Bureau, Washington, D. C.; Howard A. Rusk, M. D., an associate editor of *The New York Times*; Bishop Nolan B. Harmon of Charlotte, North Carolina; and Dr. Theodore H. Palmquist, minister of Foundry Church, Washington, D. C.

JANUARY 1959 • VOLUME 19, NUMBER 5

THE Methodist Woman

7820 Reading Road
CINCINNATI 37, OHIO

Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service
Board of Missions of The Methodist Church
(Member of Associated Church Press)

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Cover: The cover drawn by Robert Schwing symbolizes the purpose of the Wesleyan Service Guild: to provide a program for employed women offering spiritual enrichment, Christian fellowship, and the opportunity to take an active part in developing a World Christian Community.

MRS. C. A. MEEKER, *Editor*
150 Fifth Avenue, New York 11, N. Y.

MRS. E. LEROY STIFFLER
Publication and Business Manager

7820 Reading Road, Cincinnati 37, Ohio

MRS. C. C. LONG
Circulation Manager and Secretary of Literature

Second class mail privileges authorized at Cincinnati, Ohio.
Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $3.80. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

by
MARIETTA MANSFIELD

the Rug Weaver

a parable for the New Year

THE rug weaver sat on a low stool, his feet tucked underneath him. In the upright loom before him was a beautiful rug in the making. Woolen threads of many colors were wound on spindles set in a rack a bit higher than his head, the ends of the threads hanging within reach of his busy hands. To his right was spread a scroll like parchment on which was written the design of the rug. Two boys, learners in the rug weaving trade, sat at his left. Thev could only weave under instruction.

The weaver would call out the numbers and the boys would take the colors one at a time known by a number and insert the thread into the warp; knot it, and cut it. Each color added something to the completed pattern. They did not know the design they made; they only knew they must follow the instruction of the master. The colors were: red, violet, green, blue, yellow, black, white, and many shadings and combinations of these. They had colors fit for a rainbow at their fingertips. But they had to wait for the call of the number before they could choose the color.

As I stood there that day, listening to the call of the numbers, seeing their fingers move in and out of their work, I thought of other rug weavers—you and me. Spread before us is a rug, a mosaic of life, a many-splendored thing. The threads of its pattern are the strands of our life; the green of our growth is our activity; it speaks to us of the universal and the eternal.

The red of the design—our work, zeal, suffering, forgiveness, and devotion—gives it a warmth and a beauty all its own. The blue is the thread that holds us unswerving and sure: it is truth, courage, and loyalty. It is the strength of our character. The violets and the purples are our times of consideration, meditation, preparation, self-discipline, our trials, and our penitence. It is a quality of spirit wrought through our tribulations; it is our cleansing. The yellow, gleaming golden, brightens our life. It is our time of sunshine, cheer, our acceptance and readiness to be good weavers.

No mosaic would be complete without white interwoven here and there to make it a thing of joy, of happiness, and of triumph. And finally there are the shadows, the black that speaks in muffled tones of darkness, obscurity, sin, grief, sorrow, and sadness. We cannot know how each color will fit into the completed pattern.

We, like the apprentice boys, can only see the colors that we knot and tie into the warp one at a time. If we knot and clip at the direction of the Master Weaver, the finally completed design will be beautiful, more exquisite than we can think or hope. With confidence we can trust each color to add elegance to the completed design. In the final mosaic of our life sorrow will be turned into joy; disappointment into blessing; and suffering into understanding and faith.

The Changing Scene in Algeria

by

E. GWENDOLINE NARBETH

THE dignified old Arab sheik in his Eastern garb looked hopefully into the face of the missionary as he opened his heart to her and shared his problem.

"We are living in a new age," he explained, "and we want the best for our children. Our little girls will never be veiled and we want them to grow normally into the new life which awaits them. We would like you to prepare our little daughters to enter a life of freedom with poise and grace."

"Could your little girls not attend a school near your home so that they might have a good French education and yet remain in the family and preserve your culture?" asked the missionary.

For a moment the old gentleman was silent. Then he leaned forward and said quietly, "If our girls are to be free and unveiled, Mademoiselle, they must have a moral education which only you can give them. You have visited in our homes for many years and I know you understand that the mothers of today are in no way fitted to prepare the women of tomorrow."

"I understand your problem and we shall do all we can to help you," was the answer.

The old gentleman still made no move to leave and the missionary wondered what else he had on his mind. It was such a wonderful thing to have the confidence of this Muslim gentleman, so proud of his faith, his culture, his great history and literature, and yet so bewildered by the new world opening up before him. He seemed so helpless before the attitude and behavior of the children of the new generation growing up in his home.

His sons had had a French education but had remained in the old culture. According to custom, marriages had been arranged for them with Muslim girls. Rooms were furnished each couple in a wing of the family home at the wedding and thus they lived together in a growing community.

Now a new spirit was creeping in. The children of the new generation were no longer the quiet, well-behaved children of former times. Parents were astonished to see small sons and daughters joining their elders and to hear them taking part in conversations instead of sitting demurely in a corner of the room as their fathers and mothers had always done. The little word *why* was now frequently used by small people instead of the unquestioned obedience of other days. Parents wondered how to cope with the new problem.

The children must develop independence and self-confidence if they are to fit into the free life coming so rapidly to this community which only knows the oriental culture of traditional Islam. Yet the question arises, "How much liberty can we give the children without losing control?"

How can our mission help these little ones and their anxious parents adjust to a new day? For more than forty years our homes have received children and given them a well-rounded education to fit them for life and to train them as leaders in a new Christian community. This program would not help those children of orthodox families who also must conform to a new way of living.

Mother and daughter depict the old way and the new.

"I have still another favor to ask, Mademoiselle," the old sheik continued. "Would you take my little grandsons and teach them, too?"

"But that is contrary to all your customs," said the missionary. "In your society girls and boys are brought up apart, I believe. We have always kept our boys' and girls' homes apart so as to conform with your culture."

"That is no longer the case," explained the old gentleman. "In the future our youth will be together and we want you to teach our little boys so that they will feel at ease with girls and know how to behave normally. They must be taught to respect girls, and only you can do it."

And so the little grandsons and granddaughters were registered in the kindergarten of the Gamble Memorial Home for Girls, brought by a thoughtful, far-seeing grandfather who wanted his children to be poised, respected citizens in a new day.

All over the world today great changes are taking place. No longer can any nation or culture live unto itself in isolation. Now as never before we must go in a spirit of brotherhood to assist others to become adjusted to this new industrial and scientific age which

is almost overwhelming to us. How much more bewildered must be the oriental peoples and the Africans as they look across the chasm of centuries of progress in which they have had no part, to an unknown world into which they have suddenly been thrust.

Under the pressure of this new civilization, old patterns of conduct and belief are breaking under the strain. What will take the place of the old standards which are being discarded? What is our church doing to help bridge this chasm?

In Algiers it is a joy to go to La Palmeraie (under the Division of World Missions) and see families assembled in fellowship. The children dash immediately to the playground to revel in the equipment, on the swings, in the sandbox, with the ball. Parents meet and chat together. One has a great sense of family as missionaries of several different countries meet with Kabyle, Arab, and French friends. At the close of the afternoon all gather in fellowship to worship God our heavenly Father and commune with our Lord and Savior Jesus Christ.

Children gather for playground activities, classwork in handcrafts and Bible study around the missionaries they love at Les Aiglons and La Palmeraie in Algiers, at the Goodall Memorial in Constantine, and at our center at Tunis. How precious are the hours spent with these children teaching them fair play and respect in games; developing community spirit through singing together in unison or in parts; building self-respect in doing good handwork; inspiring imagination and initiative in art classes; and above all explaining the teachings of Jesus which will help form a moral stamina and placing their hands in His that they may know Him personally as Friend and Savior. What greater joy can one have? The children open up and expand in this atmosphere of love as flowers are beautiful in the sun.

What a privilege it is to have libraries where children and young people can come to read good literature. How I enjoy going to the Goodall Memorial Center at Constantine to see the little girls arriving, greeting their missionaries and then running to wash their hands before taking their places at tables to receive books to read. Their eager faces show all the joy of anticipation. How proud are the ones who have won confidence and are allowed to take books home!

Some missionaries go into homes to teach women and older girls to read, using the Laubach method. Precious friendships are thus formed and personal counseling leads to adjustment to a new life.

And how precious is the work done in our children's homes! What a sacred trust to accept these children whose parents bring them in complete confidence that we shall give them the best education in Western ways, at the same time respecting as far as possible their own culture and traditions. They want us to help them to study that they may have a trade or a profession and so prepare to be respected members of the community. How carefully we nurture them, helping them to develop healthy bodies and minds, and preparing them by daily Christian teaching to make the moral decisions which will await them when they step out into life. The girls are trained for Christian womanhood that they may be good wives and mothers in the evolving community. In the boys' homes the boys receive training which helps them to accept new standards of respect and reverence in their treatment of their future wives.

The Changing Social Scene

It has been our joy to have the boys and girls of the homes meet socially at parties or special meals together so that their conduct might be molded to conform with the new pattern. How happy we are to see little boys and girls meeting normally and enjoying each other's company. Sometimes we feel the task is too sacred a trust to be accepted, but what a rewarding experience to see these children

Boys and girls attend school together in this new day

growing daily into the Christian life! During the summer the children have a constructive camp program in Christian living.

Our MYF groups are a real challenge for here we see the new pattern at its best. In Islam there is no social life between young men and women or older men and women. Only in the church can they meet in fellowship and communion. Friendships which are wholesome are formed in our MYF groups and institutes. And here young people are able to choose life partners with the same ideal to found Christian homes where the wife is respected and cherished and children are raised in love and understanding.

What a wonderful thrill to have a part in helping the children and young people in Algeria to adapt to a new age. Ideologies are not lacking to lead them to new ways of living, but the church alone offers the Savior in whose care they can have a life where personality is sacred and mutual trust breeds love and concern for others.

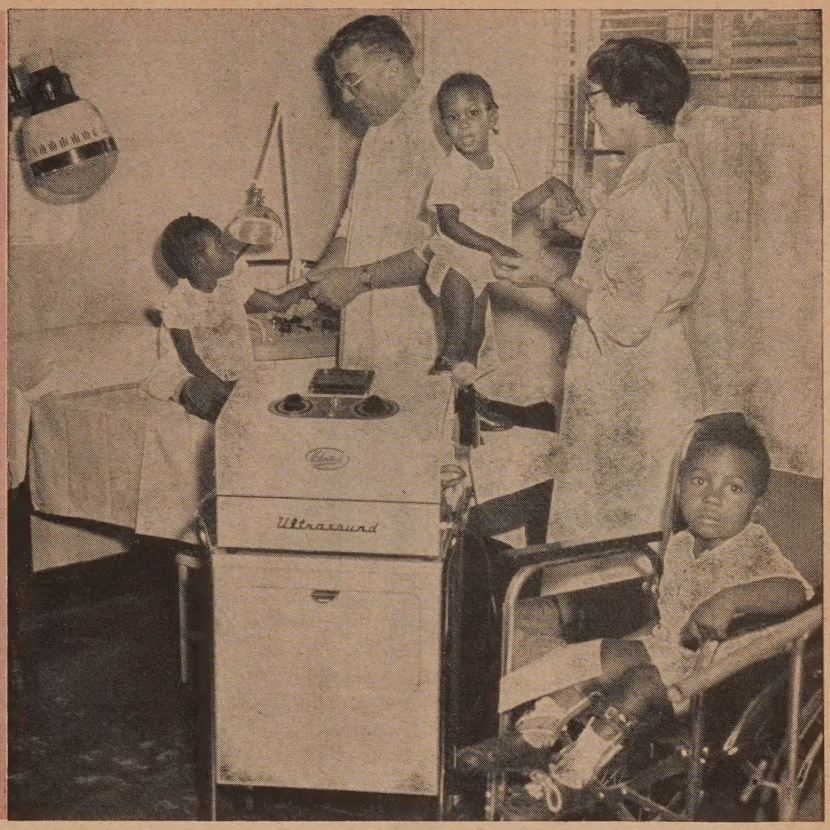
"The field is white unto harvest. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Who will come and take a kindergarten, lead the youth, cherish the children in homes?

Progress in Human Relations

through medical work

by

EMMA BURRIS



These youngsters receive care at Brewster Hospital which serves the Negro community in Jacksonville, Florida.

IN the city of Jacksonville, Florida, there is a hospital operating not only in the field of medicine and surgery but also in the field of human relations. Brewster Methodist Hospital, an outstanding institution of this city, recently dedicated a new wing for chronic diseases. The occasion was regarded as the outstanding news event of the weekend on which it occurred. TV cameras were on hand to record the ceremony at which community leaders, of different racial and national backgrounds, dedicated to the glory of God and the service of man a building which, *together*, they had helped to bring to reality.

Mr. Rodell Roberts, vice-president of Brewster's board of directors, an outstanding leader in his community, said recently:

"The Jacksonville Negro community is proud of Brewster Methodist Hospital. In my position as counselor at the New Stanton High School I meet hundreds of people daily. Many know that I am an active member of the Brewster board of directors, and they relate to me the stories of their reception and fine treatment at Brewster. They tell me of the courtesies and attitudes and concerns which the Brewster staff shares with God for those who need its services.

"The far-flung program of the Woman's Division of Christian Service, with its hundreds of projects, reaches annually into a thousand diversified corners, but none of these, I am sure, provides such a blessing to thousands of people as does Brewster Hospital."

Racial tensions cease to exist when people work together for common causes, believing that their faith in God should manifest itself in a service of love as set forth by the example of Jesus Christ.

Of the eighty-three hospitals of The Methodist Church in the United States, eight are related to the Woman's Division, and Brewster Methodist Hospital is one of them. All eight are results of the missionary concern of Methodist women and were developed as a part of their Christian witness and mission.

Brewster Hospital was opened in response to the desperate need for medical facilities to care for the Negro population of Jacksonville following a fire that swept the city in 1901. At that time there were no hospital beds available for these citizens and no graduate nurses to help alleviate their suffering.

The Boylan School and Haven Home for Girls, operated at the time in Jacksonville by the former Woman's Home Missionary Society, lent its nurse to direct girls who took care of the first patients. From such a beginning Brewster

Deaconess Blanche Thornton talks with a doctor in front of Freeman Clinic and Newark Conference Hospital, El Paso, Texas, one of eight medical institutions related to the Woman's Division.

Methodist Hospital has developed into an institution with 160 beds and 35 bassinets. Always there has been a strong emphasis on nursing education—for many years through the Brewster School of Nursing.

A more recent feature of Brewster's ministry is the cooperation with Duval County in the nursing education program. To meet modern standards of nursing education, Brewster and the Duval County Hospital, with its greater facilities, have joined hands to train nurses qualified to serve anywhere in the United States. The hospitals of Jacksonville have racially integrated nursing staffs as a result of the work of Brewster Methodist Hospital.

Funds are now being raised for an additional general services building to care for the increasing population needs. This new facility will help to reduce the death rate among infants and children in the community served by this hospital.

Sibley Memorial Hospital

Another of the eight hospitals related to the Woman's Division is Sibley Memorial Hospital with its school of nursing in Washington, D. C. This institution is an outgrowth of the Lucy Webb Hayes National Training School for Missionaries and Deaconesses. It was organized in 1895 to meet the medical needs of the underprivileged, and to be a laboratory for the training of nurses.

Sibley Memorial Hospital will soon be relocated near the campus of American University in the nation's capital. A collegiate program in nursing may be developed in American University, one of Methodism's outstanding educational institutions.

Other Institutions

The other medical institutions related to the Woman's Division are Maynard-MacDougall Memorial Hospital, Nome, Alaska; Seward General Hospital and Wesleyan Hospital for Chronic Diseases, Seward, Alaska; Methodist Hospital of Southern California, Arcadia, California; Bataan Memorial Methodist Hospital, Albuquerque, New Mexico; Freeman Clinic and Newark Conference Hospital, El Paso, Texas.

Changes in Work

The Seward General Hospital will soon be operated by a board composed of local citizens. This hospital is owned by the city of Seward. Seward Sanatorium, which operated for twelve years in the old army hospital facilities in Alaska, has been discontinued. Fewer beds were needed for tuberculosis patients. The Wesleyan Hospital for Chronic Diseases which occupies the former nurses' residence in Seward was found to be large enough for the twenty to thirty patients in need of hospitalization in that area.

For many years Methodist women operated the Medical Mission Dispensary in Boston, Massachusetts. It was closed in June because there was no longer a special need for its services in the North End of Boston.

Emphasis on Human Relations

The medical institutions related to the Woman's Division of Christian Service are not restricted to people of any particular racial group. Some specialize in their services: an example is Newark Conference Maternity Hospital in El Paso which ministers mainly to mothers of Mexican descent. The emphasis in medical work is in human relations in the spirit of Christ.

"Rooming-in," the new technique in maternity departments is a feature at Newark Conference Hospital to teach mothers child care.

New Ways in Homemaking

by

MRS. VELMA DONALD

Mrs. Donald, a missionary, is teacher of home economics at Hiroshima College.

HUNDREDS of new household gadgets ranging from new-fangled paring knives for removing the skins of citrus fruits intact to electric toasters, washing machines, sewing machines, and beautiful gas ranges are everywhere bidding for places of prominence in the everyday family life in Japan.

In Japan it has long been "a man's world." The woman's place is in the home. Almost every girl, if asked what she wants to be, will reply, "A good wife and mother." This, of course, is a most worthy aim of women anywhere in the world, but in contrast to her sister's home in the Western world, the kitchen and the home in Japan have not been planned to make life easy or pleasant for the wife and mother.

Now, for the homemaker, it is indeed the dawn of a new day. However, with the new conveniences—most of them beyond the financial reach of many who try to obtain them—comes the problem of adopting or adapting the Western ways of living. The Japanese women who cling lovingly to the things and ways of the past now desperately need a new kind of help, in the face of this onslaught of things and ways Western.

Colleges will have to convert rapidly in all departments, and particularly departments of home economics, to new perspectives in the training of students so that they may secure jobs in the fast-changing economy of new Japan. Home economics departments will have to pioneer. Instructors and their women students need to look beyond the former ideals of home economics which were set for aesthetic family comfort. Industry, family living, and, particularly, public sanitation will begin to demand trained women who are willing to go one step farther, to work as they have never done before, for the good of all their own people. This requires inspired, well-trained teachers to give the needed courses. Then the trained Japanese home economists must lead the way.

The revealing experience of going into the average Japanese home makes one well aware of the problem. The graceful, warmhearted hostess in her beautiful shining *tatami* (mat) room with its tasteful *ikebana* (flower arrangement) creates an impression of a well-appointed house that can be deceptive. Rarely is a guest allowed to peek into the dark, ill-arranged, and inconvenient kitchen. The one-burner charcoal stove, or *hibachi,* the lack of storage space, the lack of refrigeration, and the single cold water tap under which dishes are held to be washed, is in sharp contrast to our gleaming, family-centered kitchens at home. This is the type of kitchen which for generations has been the lot of most housewives in Japan.

Now homemakers want to know how to make their kitchens more comfortable, sanitary, and attractive. Beyond that homemakers should be taught how to use and care for the many new appliances which meet the eye of every housewife as she goes shopping, and which arouse in her the desire for the things that will help take the drudgery out of her everyday living.

Not only is there great need for home economics training for the sake of bettering the home of the individual student as she sets up her own housekeeping, but also there is the tremendous need of instilling a sense of responsibility on the part of the home economist for the masses of Japan.

Christian schools need highly trained, vision-possessed, adaptable teachers in home economics. There is the even greater need for those who, in addition to these professional qualities, are eager to lead and can lead students, by precept and example, to the One who should be the center of every home, the One who gives the real motive for reaching out to help those in every walk of life. Christ should be regnant in the life of all who are to meet the need of the new Japan.

Miss Alberta Tarr has charge of social evangelistic work in Beppu, Japan. Every year she entertains groups of women for their Christmas meeting. These are members of the former Methodist now the Kyodan Church. As a service project the women helped to dress lollypop dolls for the orphanage.

CAPTURING CITIES FOR CHRIST

by

JOSEPHINE BECKWITH

Director, Bethlehem Center, Savannah, Georgia

New Dimensions in Home Missions

ONE of the great hymns of the church, "Once to Every Man and Nation," contains a line which reads, "New occasions teach new duties." These words quite adequately describe present-day influences on our work in church-related agencies and compel us either to seek new dimensions or to reinterpret those in which we operate.

Let us consider first the changes in city structure which affect patterns of living and consequently the work in our settlement and neighborhood houses. Although these changes are familiar, let me enumerate them: urban redevelopment, slum clearance, rehabilitation and conservation, space for more parking facilities, rezoning from residential to commercial areas. There is also the general effect of a mobile population from which few communities can escape. There are few cities indeed which have not found it necessary to consider some of these changes in recent years.

The changed economic status of many of the people with whom we work has of necessity caused us to rethink our philosophy in this area, against the will of some. It is true that most of our work in cities began with the problem of bringing material aid to those who were laboring under economic stress. Some efforts may or may not have been intentionally paternalistic, motivated, however, by our emotional concern for people. In years past some of our work was similar to that of a city mission—people came for food, clothing, and for religious services, such as Sunday schools. Unfortunately, there are still board members in some of our agencies who feel that there is no need for an agency unless there exist these same material needs to which workers can give their primary concern.

One of the questions asked most frequently by visitors to settlement houses is, "Are there needy people?" This is also evidenced through the items which are sent to agencies to be given to a "worthy family."

It is my personal opinion that any man, woman, or child who has not learned to live a way of life

motivated by Christian love and who has not accepted Christ as his Savior, though he be rich in material goods, is really needy. Jesus spoke of "preaching the gospel to the poor." To me that means spiritual poverty, a characteristic of today's world.

Yes, there is still need in many instances for actual food, clothing, et cetera. However, if an agency cannot give this type of help, referrals to the proper welfare agencies should be made. These needs are real and must be given attention. But in times of economic prosperity, we find the economic status of people coming to an agency may have changed, due to increased opportunity for employment or because the neighborhood has been affected by one or more changes in the city's structure.

I have observed on occasion that the most neglected children coming to one particular agency where I served were not those shabbily dressed only. Children from various economic levels with plenty of spending money and adequate food and shelter were starving for the love and attention one normally finds in the home. With both parents employed the material needs of the child are adequately met, but neither parent has the necessary time to spend with the child.

Staff members in our agencies are aware of the effects of divorce on family life. The high rate of illegitimacy, the problem of the restless teen-ager—these, too, present a challenge to the church-related agencies in cities.

For instance, two little eight-year-old boys came to a settlement house to register. When one of them was asked the names of his brothers and sisters, his card showed that not one of the five children had the same surname. His friends looked puzzled, "Gosh, you guys sure have a lot of different names!" As registration continued, the first boy explained that his mother and father were divorced, that he had had a stepfather, but that he was gone, too. Then his friends questioned, "Yes, but your mother has a stephusband, hasn't she?"

Another question which staff members in our neighborhood houses are frequently asked is, "Are all the people you serve Methodists?" I doubt whether many of our workers answer "Yes" to that question. The agency should serve the community, which may include people from all Protestant denominations and Catholics, or it may be possible that a high percentage attend no church at all.

What, then, are the new dimensions in home missions with which we should be concerned?

First, our *height* must be lifted. Our workers must become a part of affairs in the community where they work. Cooperation with the various churches and other religious organizations should also come into the picture.

The quality of the program should be frequently evaluated. And the workers should maintain their professional standards and relationships. As Grace Coyle says, "Consecrated ignorance which relies on good intentions and intuition is no longer adequate."

The people with whom we work should be lifted out of the state of paternalism and dependency to one of self-respect and independence. We should no longer think in terms of doing things *for* people but rather of doing things *with* people to enable them to do for themselves. We need to help people rediscover a feeling of security which many have lost. Children are particularly victims of this insecure feeling because of the amount of moving about which has characterized our country in recent years.

Recently I heard a young college student say that she did not know what a "home town" was. She had never lived in any one place long enough to put down roots.

The loneliness of people in the city is often overlooked in the busy lives most of us lead. Just being a good listener is an ordinary but important service which staff people may render to those who just want "to talk things over."

Second, the *width* of our service must be broadened. A new expressway in a city may affect the work of an agency so that services may have to be taken to the people, such as an extension settlement program. Or we may need to render an additional service or develop an entirely new type. Or we may need to release a service to another agency. An example of this is that many settlement houses have discontinued kindergartens as such service became available in the public schools.

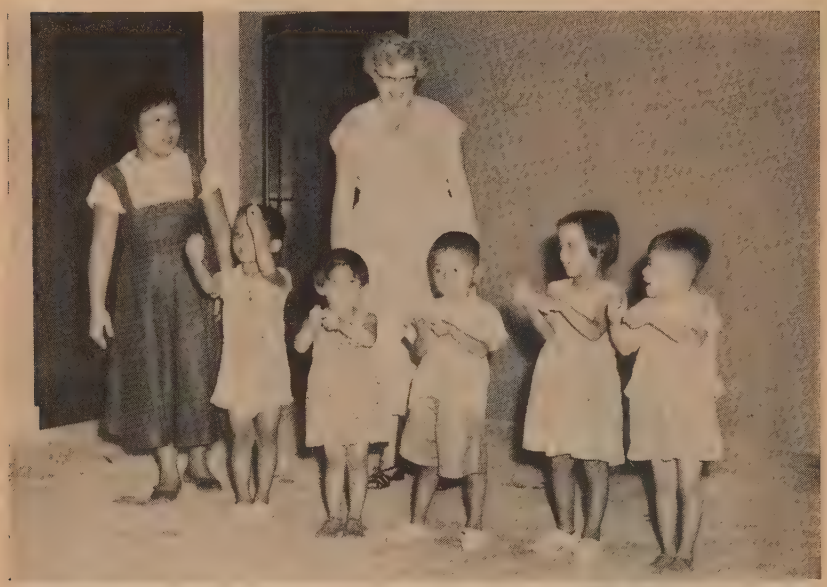
Third, as a dimension *length* may be interpreted as long-term planning—an enlarged vision of possibilities for the community. This is what many of us are doing now.

1. How much long-term planning will be needed in the future?
2. What does the agency do alone? In what ways does it cooperate?
3. Has the agency accomplished the purpose for which a particular area of program was planned?
4. What changes have occurred in the neighborhood and in people's attitudes? Are people of the fringe areas of the project hostile to newcomers in the project?
5. What thought has been given to possible interracial or intercultural changes in the area?

Fourth, let us consider *depth.* This is Missions. We must deepen our spiritual insight to meet the challenge the city offers. As settlement house workers, we are a part of community life and organization — as Christian witnesses. However, agencies are not taking the place of the churches. We do want people to become an integral part of church life. We want to help develop Christian leadership and to provide enriching spiritual experiences in which we may all share.

And so the settlement and neighborhood houses join hands with the church in capturing our cities for Christ by continuously discovering new dimensions in home missions.

AROUND THE WORLD
minute reports



Miss Shirley Lim, supervisor and Christian worker, and Miss Helen M. Loomis, Woman's Division missionary, are shown with children in the new Ulu Klang Methodist Centre. Miss Lim is a graduate of Trinity College.

This new building with kindergarten and nursery, open hall, and living quarters for four workers is the Ulu Klang Methodist Centre in a New Village on the outskirts of the capital city of Malaya.

India, Pakistan, Nepal

THERE is a constant decrease of missionaries of the Woman's Division in India without a comparable increase of national workers. In December, 1955, there were 100 missionaries on the field; in March, 1958, eighty-nine; today the number is seventy-two. The North India Conference's dilemma illustrates the meaning of this reduction. By the end of the year, five districts will be without supervisors for village church programs. There are no national workers available for these strategic areas. Without the nurture of rural Christians the church cannot be strong.

For Pakistan a small but fine group of missionaries has been going to the field: three regular and one special-term workers in 1957; one regular and two special-term missionaries in 1958.

After uncounted months of negotiating, the Methodist high school for girls, to be known as Trinity High School, is to be built on the Anglican Church compound — a most desirable location — in Karachi, Pakistan.

The first Protestant school has been opened in Kathmandu, Nepal. A social center, also, is a "first" in Gorkha, a town in another valley west of Kathmandu. For all Protestant work in Nepal the international missionary staff now numbers seventy-four, from eleven denominations.

LUCILE COLONY,
Executive Secretary

Southeast Asia and China

The church is growing both in Taiwan and Hong Kong. The first two short-term missionaries for

These girls at Mae Hyang Girls' Middle and Home Arts High School are leaving the chapel in the new auditorium at Suwon, Korea.

Hong Kong sailed September 7. Not a few to whom they will minister have only recently crossed the border from Communist China.

Christians on mainland China are experiencing one of the most severe purges since the coming of the present government. In spite of this, people in urban areas are seeking baptism and the Christian way of life. In the midst of anti-Western and anti-imperialistic campaigns, Christians are making pronouncements courageously clear.

Last August came the news of Bishop Z. T. Kaung's death. The church has lost a strong and devoted leader. With Bishop Chen relieved of ecclesiastical privileges, The Methodist Church is left with no official bishop.

One of the greatest problems of Christians today is: How do we break through to people behind Iron Curtains? As Christians even more than as nations we are responsible to find this answer.

CLARA M. FRENCH,
Executive Secretary

Latin American Countries

Financial difficulties caused by economic inflation continue to present a major problem in the Latin American countries. In spite of this, various building projects are under construction. Ground has been broken for the Girls' Vocational School at El Vergel, Angol, Chile, for the new unit of the Union Theological Seminary in Buenos Aires, Argentina, and for the Izabela Hendrix School chapel in Belo Horizonte, Brazil.

Property has been purchased in Monterrey, Mexico, where a building for the student hostel will be constructed from the Week of Prayer Funds and in Chihuahua, Mexico, to give a larger property for the Christian Center there.

The new library building at the Methodist Institute at Santo Amaro, Brazil, was inaugurated and is now in use. Students and teachers will be moving soon into the new building of the Girls' School in Ancoraimes, Bolivia.

MARIAN DERBY,
Executive Secretary

Educational Work in the United States

The schools and colleges under our guidance have seen growth and development during recent months. Holding Institute, Laredo, Texas, dedicated its new buildings in early December, 1957.

Harwood Girls' School, Albuquerque, New Mexico, conducted a very successful national work camp last summer. A playground was resurfaced, a retaining wall and large patio were built, and painting and general repairs were made.

George O. Robinson School, Santurce, Puerto Rico, has expanded its seventh- and eighth-grade classes and still has a waiting list. Kindergarten, first-grade classes, and adult education classes are booming at St. Croix in the Virgin Islands.

Sue Bennett College, London, Kentucky, saw the retirement of Dr. Oscie Sanders at the end of August. She left the presidential office in the capable hands of Earl Hays, former academic dean.

Work Closed

Both Eliza Dee Hall at Austin, Texas, and Erie School at Olive Hill, Kentucky, have closed their doors, and furnishings of both projects have been sent to nearby schools.

MURIEL DAY,
Executive Secretary

This is a music class in the new auditorium at Mae Hyang Girls' Home Arts High School, Suwon, Korea.

A Chain Reaction of Influence

by W. JACK ATKA

Every Methodist minister owes a debt of gratitude to women: his mother, his wife, his teachers, and women of his parish.

My mother, with a rural background, did not have much education but she was a natural-born businesswoman. Late in life she and my father owned a small business establishment and she used her ability to such good advantage that I was able to attend college and have one year in seminary.

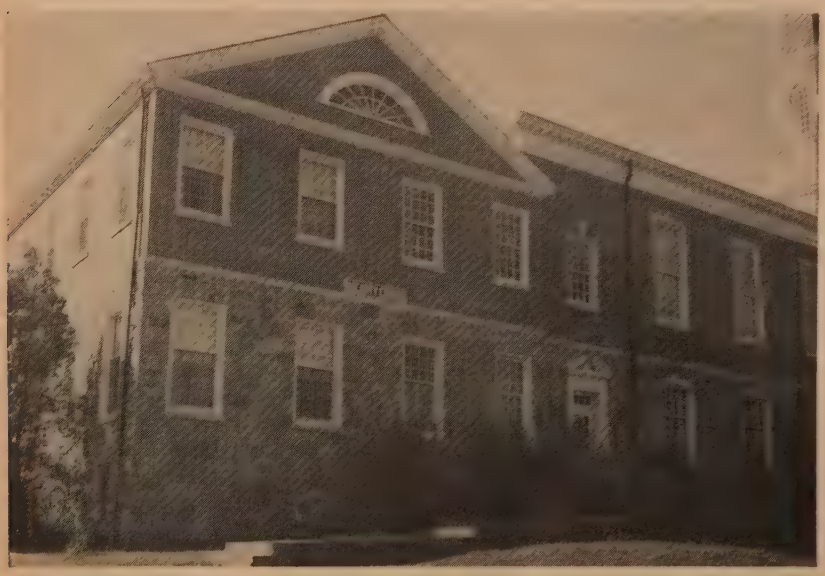
My wife, the daughter of a tenant farmer, was always an ambitious person. When she was in the seventh grade, she became a member of the Ethel Harpst Home family in Cedartown, Georgia, and stayed there until she finished high school as the first graduate of Ethel Harpst Home.

She went on to junior college and then married this young preacher. The marriage delayed the fulfillment of her educational ambitions. But not for long. As soon as our three children were old enough, she taught school and attended summer school sessions. Finally in June, 1955, she received a B.S. degree in education from North Georgia College.

Another Methodist woman who made a contribution to my life was Miss Bertha Addington who later became Mrs. Floyd Jackson. She and some other young women from the John H. Snead Seminary at Boaz, Alabama, started the work in Cedartown which was known as the McCarty Settlement.

Miss Ethel Harpst, who succeeded Mrs. Jackson and founded the Ethel Harpst Home, was another great Methodist woman who played a large part in my life and training. She came to our community when I was a lad nine years old. I received my early education in the mission school of the McCarty Settlement.

Other Methodist women have contributed to my ministry. Women in the churches where I have served have made my pastorates happy and the parsonages comfortable. All the organizations have done more than their part in making my ministry what it has been. I owe them all a debt.



In September, 1956, McCarty Center, Cedartown, Georgia, moved from its former site into the unused classrooms of the chapel at the Ethel Harpst Home. Miss Helen Carter is the director of the program.

MUHLENBERG METHODIST SETTLEMENT

by GRACE ARNOLD

The Muhlenberg Settlement is located between Central City and Greenville in a coal mining and agricultural section of western Kentucky. The community is populated by average people ranging from a few lawbreakers to those of fine Christian character. Because of poor economic conditions in the community, many men go other places to work. Sometimes the fathers and husbands are gone for weeks and months at a time. Disciplinary problems in the home are difficult for mothers to handle alone.

The work of the settlement includes after-school clubs for children, a weaving class for women once a week, devotional service on Sunday evenings, and recreation on Friday evenings for the young people. Homemakers' Club meets once a month at the settlement. We help with the Woman's Society of Christian Service which meets once a month in the homes of various members and attend the circle meetings in Central City. Various other groups meet at the settlement.

Plans are in the making to enlarge the community outreach of the settlement by forming an "oldsters' club" for the older people who have practically no social or recreational outlet.

At a recent meeting of our advisory board, which includes the district superintendent and ministers of two nearby churches, plans were made to reach out into two nearby communities. The one rural church has only one preaching service a month, a prayer service usually once a week, and no church school at all. In the other community, delinquency is a problem and there is need for a program of recreation, handiwork, movies, and slides. The opportunities and problems present a challenge.

THE 1959 PRAYER CALENDAR

by FRANCES ESHELMAN
Associate Editor of Literature

THE *Prayer Calendar* for 1959 presents for the first time the projects and workers of all the divisions of the Board of Missions of The Methodist Church: the Woman's Division of Christian Service, the Division of World Missions, and—added this year—the Division of National Missions. It also includes the names of the officers and elected staffs, thus fulfilling its objective to cover the entire outreach of the Board of Missions of The Methodist Church.

The goal of the *Prayer Calendar* is to unite in one fellowship our workers in the home and foreign fields with our laymen and laywomen everywhere through frequent, fervent, and effectual prayer, and thus to further the work of our missionaries and deaconesses around the world through the many projects which the *Calendar* lists. As we quiet our minds and seek awareness of God's presence we may establish a heart-warming, personal, spiritual relationship between God and ourselves and those whom we would hold in prayer—a tie-line which connects us with God and our fellow workers, through which will run the vitalizing current of God's grace and power.

The scope of the *Calendar* is world-wide, yet, by the natural division of the year into 365 days, and by the allotment of home and foreign projects to each day, and the assignment of the names of workers to the dates on which they were born, it becomes specific and individualized. Its message is twofold: Pray for the missionaries, deaconesses, and workers on their birthdays, and for the specific projects on the days on which they are listed.

Over the years our missionaries and deaconesses have felt the need of undergirding prayer, and they have been grateful for every partner in prayer. These are days in which their need is redoubled. New tensions are abroad in the world, and new obstacles to the preaching of the gospel. The Spirit of God can penetrate such barriers when released through prayer. The prayers of each of us—thousands of us—are needed in a daily fellowship of intercession.

Ways to Use the *Prayer Calendar*

1. Along with *The Upper Room*, the *Prayer Calendar* may be used in personal devotions, at family worship, and in informal groups.

2. The church may wish to provide a *Prayer Calendar* for each member, or to place copies in the sanctuary with the hymnals.

3. Regular meetings of the local Woman's Society or Guild, circle and committee meetings may include special prayers for those workers and projects listed on the days of the meetings.

4. Include—as a regular part of the program of intercession arranged for any special day of prayer (in one's home or elsewhere)—the persons and projects listed in the *Prayer Calendar* on that day. Enlargements of the *Prayer Calendar* pages on which these appear can be made by a local photographer. Such pages could then form the central part of a worship setting for the meeting. Handmade copies of special interest sections or pages of the *Calendar* could also be distributed.

5. Encourage individuals or groups to select one or two workers to whom they will write regularly, particularly on birthdays, and the great days of the Christian year. These workers need not feel obligated to reply when heavy responsibilities and busy schedules make this too difficult, but they will be greatly heartened in their work by spiritual support through fellowship and prayer. Addresses are included in *Prayer Calendar.*

6. At schools of missions and other large gatherings the names of the workers and the projects suggested for prayer on the dates of meeting might be brought to the attention of the entire group, day by day. This might be done in one of several ways: by having those names at each delegate's place at mealtime, by presenting them daily on a bulletin board, or by displaying them on a poster.

7. When teaching mission study courses list the workers in the lands studied and enlist the prayerful support of the students in their behalf.

8. Present the *Prayer Calendar* to your Methodist Youth Fellowship officers and encourage its use in meetings and private devotions.

9. Ask your minister to place a brief paragraph in the Sunday bulletin requesting the congregation to hold in prayer the workers and mission projects listed for that week.

10. Ask your church to secure *Prayer Calendars* for members who are bedridden or shut-in, and for guests in nearby homes for the aged. The *Calendar* will provide an almost inexhaustible prayer list to which they can consecrate many hours of devotion.

11. Acquaint the prayer groups connected with your church with the *Prayer Calendar,* suggesting that they present it to their members with the request that they use one of the *Calendar's* twelve prayers at each of their sessions and pray especially for the workers and work listed on the day of meeting.

12. Encourage Methodists — individuals and groups—to use the *Prayer Calendars* as gifts as a reminder to their friends of their opportunity to spread the Kingdom through intercessory prayer.

PROGRAM PRESENTATION

by VIRGINIA LEE PALMER
A District Vice-President in the Nebraska Conference

SETTING: A small table prepared ahead of time holds a large bread box (representing the oven) with the door facing the speaker and opening down as an oven does; a tray on which are miniature cooking tools—a small egg beater, small spoon, small mixing bowl, small muffin tin, cake pan, angel food cake pan, also small jars containing water, flour, sugar, cake coloring, and a shaker of salt; plus *Program Book* and *Worship Booklet*. On the back of the oven facing the audience place a poster depicting the front of the *Program Book*. On a chair to one side is an apron which the speaker puts on.

WE are going to "cook up" a few ideas about programs and program presentation. You need a recipe to cook something new for your family. Recipes for our family of Woman's Society of Christian Service members are found in our *Program Book* and *Worship Booklets*. (*Hold up books.*)

The basic ingredients for recipes vary, but some basic ones in baking are eggs, flour, sugar, and liquid. Our programs also call for some basic ingredients. One is *inspiration*. (*Pick up container of flour and measure out perhaps a tablespoonful and place in mixing bowl.*) Approaching the program with a prayerful, receptive spirit—a true feeling of inspiration and dedication—is very essential to a successful recipe. If you are leading the lesson part of the program, do you also read the worship material to gain this inspiration and to see how the two are related, just as you would read through your recipe in cooking to be sure you had all ingredients on hand and understood the method? Do you pray about your part in the program and read any Scripture references which may inspire you?

Another ingredient is *information*. (*Pick up container of sugar and measure out a few tablespoons into flour in bowl.*) There is much information available on cooking methods and there is a wealth of information to help you present a better program. Do you read the Who's Who in the back of the *Program Book* which tells the background of the person who has written each lesson? Always read the synopsis in the front to get the idea of the program in mind. Another source of information is the sheet on programs sent out by your conference vice-president. Also there are resources for planning programs listed in the back of the *Worship Booklet* as well as pamphlets and other material listed. (*Turn to these.*)

Another ingredient is *fellowship*. (*Pick up container of water and add enough to make flour and sugar easy to mix and pour.*) We usually cook in order to share the results with others and so we need this sharing spirit in our programs. This means more than a cup of coffee and a cooky after the meeting. Do you bring your audience into the program whenever possible with discussion periods, buzz sessions, question-and-answer time? Do they have an opportunity for suggestions for action or a chance to act on suggestions made by the Program Committee? (*Meanwhile beat the "cake" with the egg beater and now pour a little of it into the angel food cake pan, and place it in the oven.*) You can add things that will make the recipe, or the program, one that will appeal to others and yet be individually yours — those little extras that make people ask for your recipe or say, "You always give such an interesting lesson."

These are your secret ingredients. One is *variety*. Was there a filmstrip used last time? Don't repeat with another immediately. Have you neglected singing in your programs? Start with a good old-fashioned hymn sing next time. Use some imagination, put a little variety into your programs as you do in your own cooking. (*Add a little food coloring to "cake" mix and pour some into loaf pan and put in oven.*)

Another secret ingredient is *humor*, but a little humor like a little garlic can go a long way and is appropriate in some programs and not in others. Both are good if people talk afterwards about the total result, but do not dwell on that one specific item. Use humor, but don't make it the overpowering ingredient. (*Shake some salt in remaining batter, stir, pour in muffin tins, place in oven.*)

Timing is important in baking and in programs. A program should never be long and dragged out nor too short to get the point across—neither overbaked nor undercooked. One woman has suggested the following, which I believe is a good guide to timing: 10-15 minutes for devotional, 5-10 minutes for hymns, and perhaps 30-40 minutes for the lesson, which places it all within one hour.

Now just a word about *adapting*—you don't prepare a recipe which serves twelve when you are only planning to feed two. It is better to get one idea across in your program than to use too much and have none of it remembered.

(*Turn to oven and take out a previously prepared tray of small cakes shaped in various ways and iced in a variety of colors. Show to audience.*) Here are a variety of programs. Why did these turn out so well? Because I didn't do it all by myself—I had lots of help. A dear friend baked and decorated the cakes for me. A committee will be more apt to have a variety of recipes or program ideas, so don't try to do it alone.

The committee members represent a wide range of interests and lines of work for the committee is composed of the vice-president as chairman, Secretaries of Missionary Education, Christian Social Relations, Literature and Publications, and Status of Women.

BRIDGES

by EMMA H. BARNUM

Mrs. Barnum is a member of Grace Methodist Church in Lake Bluff, Illinois. An invalid, she is a source of inspiration to the members of the Woman's Society of Christian Service through the meditations she prepares for the monthly meetings.

THE dictionary says that "a bridge is a structure erected over an obstacle, or depression, such as a river, or ravine, a small stream, or any body of water." Bridges have always held a fascination for me; perhaps because they heal a break in the earth's surface, and also make possible a way for human feet and for vehicles.

When I was in college, four of us girls rented a carriage and team of horses (dates me!) and drove through the lovely Ohio countryside. We came suddenly upon an old-fashioned covered bridge. From the sunlight we were plunged, momentarily, into deep gloom, then emerged into the blessed sunlight again. I have thought that death may be like that: just a moment of darkness, then the light of "the land that is fairer than day."

Some bridges have been in the news in recent years: the Bridge of Andau, over which 25,000 Hungarians fled from the Communists into Austria; the Luwu Bridge, which enabled the Chinese to escape from Red China into British-ruled Hong Kong; and the Daughters of Jacob Bridge that the Arabs used to flee from Jordan into Syria. These are interesting bridges, but I want to pay tribute to a little bridge with no claim in fame, yet it has my real affection. It is the little footbridge on Glen Avenue in Lake Bluff, Illinois, spanning the south ravine—with a sparkling stream at the bottom of the ravine, and slender, towering trees lining the sides. There, so quiet and lovely and peaceful, one can almost feel the presence of God. Many times when I have been tense and troubled in spirit I have gone to that quiet little spot and have returned home with new confidence.

All these bridges have been man-made of wood, iron, steel, and concrete—material bridges. Now let us consider some figurative bridges such as the bridge of memory, which normally extends from early childhood to the end of life. What a wonderful gift is memory!

Another bridge, not used as much as it should be, is the bridge of human understanding. Every effort that you and I make to understand the problems of the members of our families, and the people of other races, color, and language, is a step toward building that bridge.

The bridge of prayer by which we, his children, are in instant touch with our heavenly Father, is a most precious one.

There are human bridges, too. We are all familiar with the story of Helen Keller. She was born blind, deaf, and dumb, and so had little contact with the world outside herself. A teacher was secured for her, Anne Sullivan Macey, who lived with her for years, and by her love and patience and ability became a bridge that led Helen Keller into a new world of knowledge, usefulness, and happiness. Many another teacher, Sunday-school teacher, pastor, chaplain, parent, and camp director has been a bridge leading some young person into a new life of interest and accomplishment. What a marvelous opportunity for service!

One of the bridges spanning the Hudson River is held up by great cables. These cables consist of 100,000 strands of steel, each one the size of a lead pencil. One strand alone would be powerless to carry the weight of the bridge, but easily sustains it with all the strands bound together. So our Woman's Society of Christian Service, the membership of our church, the great army of Christians around the world, working together, can and do accomplish marvels.

Among wonderful works done by the combined efforts of Christians is the missionary enterprise. The missionary is a consecrated bridge, leading needy people from hopelessness and darkness to hope and light and happiness, because you and I and other Christians have banded together to support them. It has been the faithfulness of each strand in the cable that has spread the gospel over all the world. No one strand must fail.

God sent his Son to the world to be a bridge, to make a way for mankind to reach and to know the Father. Jesus said, "I am the Way, and no man cometh unto the Father but by me." He it is that inspires teachers, and pastors, parents and friends to be bridges to lead others to lives of beauty and usefulness. We may not be great bridges like the George Washington Bridge or the Golden Gate Bridge, but we may be the little footbridge over the south ravine, bringing faith and peace to some troubled heart. God grant it.

The Week of Dedication—The Week of Evangelism

FEBRUARY 8-15, 1959

Crusade Scholars are bridges. They come from many lands to receive advance training in colleges and universities throughout the United States. They return to their own countries to share their skills in Christian service.

Crusade Scholars will be featured in the February issue. The Crusade Scholarship program is supported by offerings for the Week of Dedication. As church members, all are expected to promote the total plans for the observance of the Week of Dedication program.

Peggy Learns About *Tithing . . .*

by HELEN G. JEFFERSON

BETTY: Hello, Peggy, did you get your letter from the treasurer about the pledge for next year?

PEGGY: I certainly did, Betty, but I don't see how in the world I can pledge anything. The way prices have gone up it seems to take everything Tom makes to pay the bills and keep up the installments on the new car and washing machine.

BETTY: I know prices are high. It takes careful management now.

PEGGY: They certainly are high. I had to pay $1.15 a pound for top round today. Have you noticed the way oranges and juices have gone up? And clothes! Children's clothes cost almost as much as grownups'. Take shoes, for instance. My youngsters are at the age when they grow out of their shoes almost as fast as they get them.

BETTY: My Billy can go through a pair of shoes faster than any child I have known. Rose is growing so fast I can't let down her hem fast enough. I know how it is.

PEGGY: You must be an awfully good manager. Whenever there is a special appeal, you always seem to have some money for it. How do you do it?

BETTY: That's easy. I just use some of my tithe money. We always set aside a certain portion of Bill's check for church and charity. It's in the family budget and we just use some of that.

PEGGY: Tithing! I don't believe we could ever afford to do that, not the way income taxes are now. Your take-home is so much less.

BETTY: Haven't you heard about modern tithing? Many people today take their tithe out of what's left after taxes, not out of gross income as in Old Testament tithes.

PEGGY: That would help some, but if you gave a tenth to the church, how can you have money for the United Crusade, March of Dimes, cancer, heart, and all the other drives?

BETTY: Modern tithers don't give all their tithe to the church. They keep out some for charity; some people keep out up to fifty per cent.

PEGGY: I still don't see how we could give a tenth to church and charity. My Tom makes as much as your Bill, but we can't give that much.

BETTY: It's largely a matter of budgeting. If you have set aside a definite amount regularly when the pay check first comes, you will find the rest of the money stretches to cover your needs. The best part of it is the joy you have in being able to contribute to missions, church extension, and all the other good things to which you are asked to give. When you give, you can't help but be interested in the projects.

PEGGY: Oh, I'm interested, all right. I would love to give. I'm always sorry when I can't do it.

BETTY: But when you do give, you follow your dollars with your prayers and your heart.

PEGGY: Yes, I suppose you do. I'm going to think about this and talk it over with Tom. I still can't see how we can give ten per cent, even after taxes.

BETTY: Do as many modern tithers have done; start in with a smaller amount and work up to ten per cent. The important thing is to set aside a definite amount regularly for church and charity.

PEGGY: That's a good idea—to begin with a smaller amount and work up. I think Tom might be willing to start that way.

BETTY: Talk to the children about it, too. Let them feel they have a part in the giving.

PEGGY: That might be good training for them. We'll have a family council and see what we can do.

BETTY: Fine. I know if you start to tithe the modern way you won't want to stop.

PEGGY: Anyway, I'm going to make a pledge this year if I have to do without a new dress to do it.

BETTY: Good for you! I'll see you at the next circle meeting.

THIRTY-TWO COUNTRIES

The Woman's Division of Christian Service has work in the following thirty-two countries:

Algeria	Liberia
Angola	Malaya
Argentina	Mexico
Belgian Congo	Mozambique
Bolivia	Nepal
Brazil	Pakistan
*Bulgaria	Peru
Burma	Philippines
Chile	*Poland
*China	Sarawak
Cuba	Southern Rhodesia
Dominican Republic	Taiwan
Hong Kong	Tunisia
India	United States and Territories: Hawaii, Puerto Rico
Indonesia	
Japan	
Korea	Uruguay

The Department of Work in Home Fields administers the work in the United States and territories plus the *Dominican Republic*.

The Department of Work in Foreign Fields administers the work in the other thirty countries. Next year work will be opened in Costa Rica.

*** Indicates countries from which no reports are received.**

CIRCLES *Worship and Program Suggestions*

BOOKS ARE FRIENDS . . . IF YOU CAN READ

Compiled from materials from the offices of The Committee on World Literacy and Christian Literature.

"Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there." [1]

LEADER: Being able to read is a blessing that most of us take for granted, and for this we do not often remember to give thanks. Yet, think what it would mean if we could not read! A few hymns in our hymnal help us rejoice in our ability to understand the printed word. Let us sing together, giving thanks that we have been taught how to read.

HYMN: "O Word of God Incarnate," No. 386, *The Methodist Hymnal.*

INTRODUCTION TO SCRIPTURE: "My favorite friend," said a small boy of Lebanon, "is books." This boy will take the words he reads, and as he grows will try to make them come to life. Let us listen to an instance from the Bible where the written message of the Prophet Isaiah was made a living reality through Jesus Christ.

SCRIPTURE: Luke 4:16-21.

TALK: (*Confront the group with some printed matter in unfamiliar languages.*) As soon as we become aware of what it means to be able to read, most of us are eager to share this blessing. Opportunity for us as Methodist women is given through our official participation in the Committee on World Literacy and Christian Literature, a part of the Division of Foreign Missions of the National Council of Churches. This committee is the churches' agency for carrying on literacy and literature work in more than fifty countries, and from this combination of two related words, literacy and literature, comes its popular title, "Lit-Lit."

Through the churches, the early work of Dr. Frank Laubach in awakening the world to the needs of the illiterate peoples of the world expands. Literacy means training teachers. It means preparation of primers, charts, and guides. Sometimes it means putting a spoken language into written form for the first time.

Let us try to put ourselves in the place of an illiterate. "Suppose *you* were asked to walk into a world whose signs you could not read . . . a jungle, for example. Adults in Africa do this every day, thinking no more of it than you might of picking up a magazine. Could you understand the signs they read: the growth on trees, the smells, the wind, and the sounds? Yet an African might assume that you could make your way, once he had shown the direction and handed you equipment for the trip. This in reverse is just what we assume if we teach a new reader words, then give a book."

Literacy without literature is useless. And if first books are too difficult to read, the new literate cannot go further, and stops learning. Many books, simply worded and of use to the reader in daily life, must precede the reading of the Bible. The Bible is not a *textbook* for teaching people how to read. It is the book to which new readers come *after* they have gained skill and understanding enough to find its message for themselves.

Dr. Floyd Shacklock, executive secretary of Lit-Lit, brings to this work his experience as a Methodist missionary in Japan, and his role as head of the literature program of the National Christian Council of Japan. He speaks from knowledge when he says, "The hunger of the mind is second only to the hunger of the body. Books can feed both needs in a way which lasts."

Working with thirty-seven other church and mission boards and agencies, our church helps people learn to read and gives them Christian reading.

PRAYER *(slowly, pausing for meditation after each line):*

"Let us meditate on the power of the printed word—
it can bring the thought of the writer to many readers;
it can be produced in thousands of copies;
it can link the centuries and refresh the memory;
it can be hidden and read in secret;
it can remain behind when people have to leave;
But it is of no value unless people are able to read.

. . . . . .

"Let us pray:
for writers and artists
translators and journalists
printers and booksellers
teachers of the illiterate;

. . . . . .

for all who cannot yet read, that their fellowmen will help them to do so and enable them to find truth and that new life which is God's will for them." ***Amen.***[2]

RESOURCES. Order from committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y.:

Leader's Packet—WS. **25 cents. Using it, "teach" a class to read.**

Packet of materials on Lit-Lit in the Middle East. 35 cents.

Village Reborn, **a color filmstrip showing literacy work in Egypt. Sale, $5.00; rental, $2.50.**

[1] Edwin Hodder in *The Abingdon Song Book,* No. 236.

[2] *In His Name,* prepared by George Appleton (Macmillan and Co., London, England, and St. Martin's Press, N. Y., 1956), pages 162-63.

QUIZ

1. Postage $60,000. Explain.

2. Work closed. What and where?

3. Locate Les Aiglons, Trinity High School, Sue Bennett College.

4. State three ways to use *Prayer Calendar.*

5. February 8-15. Explain.

6. What is an Additional Session?

7. Who won banners?

World Federation of Methodist Women

news letter excerpts

25 Marylebone Road
London, N.W. 1, England

Dear Friends:

I bring greetings from many of the units around the world and share a few news items with you:

South Africa

Kenya—At the annual meeting in Kenya there was concern about the work in the villages when the missionary was to go on furlough. The women voted unanimously that they would give their services without pay. A few weeks later twenty-four women had volunteered and met for instruction and training. One woman was ruled out because she did not have her husband's consent, and that was felt necessary in a scheme which would involve her absence from home for two to three days a week. The other husbands were willing and the women eager. This is a most significant step forward in the real experience of Christ among the members of Kenya's much tried Christian community.

Southern Rhodesia—In the big cities of Southern Rhodesia it was inspiring to share in the "circuit rally" where several hundred women came together on a Thursday afternoon all wearing red blouses. I found a desire among the European Rhodesian Women's Association to know more about their African sisters and to cooperate with them.

It is encouraging to see the progress of the last five or six years in this matter of closer race relations.

Northern Rhodesia—Our Methodist school is the only one in Northern Rhodesia where girls can get as far as the high-school certificate. Last December the first girls graduated. One is in nurse's training in London, two are doing further study hoping to enter the new multiracial society in Salisbury, Southern Rhodesia. One of my pleasant memories of Northern Rhodesia is going visiting with a student nurse in her car. She was the first African woman to pass the driver's test: the examiners all seemed so sure no African woman could possibly do it. What a Christian witness she and her politician husband bear in that difficult and tense country. Do pray for them!

West Africa

Western Nigeria—Since Western Nigeria has joined the World Federation of Methodist Women, they are conducting a regular training course for voluntary workers in the church.

Ghana—The women are very active workers in the church and are studying the World Federation of Methodist Women *Handbook* in their women's meetings.

Australasia

"We are active in this part of the world," writes Mrs. Freer Latham, vice-president of the Australasian Area, "and gathering momentum. Our Australian Federation has adopted as our study for this year the World Federation of Methodist Women. We are using the symbol of the Tree of Life, and the motto, 'To Know Christ and Make Him Known.' In our worship service we pledge: 'We have united today as members of the Methodist Women's Federation. . . . In so doing we are expressing our unity with Methodist women who are organized in the federation all over the world.' "

United Kingdom

In April the women of Great Britain celebrated their hundred years of "Overseas Missions" with a big pageant and celebration which 12,000 Methodists attended. The message which was brought to the United Kingdom as the church here faces it, is "so much need for witness, so few to bear that witness."

May we all, as we read about and remember each other around the world, be led again to seek our strength and guidance in Christ, and so fulfill our aim, "To Know Christ and Make Him Known."

With every good wish to you all,
Yours sincerely,
MURIEL STENNETT,
Secretary of the World Federation of Methodist Women

A Mexican Woman's Society

by OLIVE GIVEN

The Woman's Society at Trinity Methodist Church in Chihuahua meets every Monday afternoon. It has forty members with an average attendance of twenty. The society is divided into five departments: Spiritual Life, Missions, Social Action, the Christian Home, Life and Memorial Memberships.

On the first Monday the program is designed to strengthen the spiritual life of each member. The second Monday is missionary day with a program on missions in Mexico or some other country. Sometimes a speaker describes the mission work she has visited or a missionary or deaconess tells of her own work.

The social action department prepares the program for the third Monday. The aim of this program is to help improve the social and cultural life of the individual members of the society as well as that of the whole community. Often a

nurse or other qualified person will talk on child training, how to prepare economical, but well-balanced, meals, and how to serve them attractively. Also programs are given on the evils of alcohol and tobacco.

The fourth Monday is the business meeting. It is surprising how many business matters are brought up: the collection of dues, the caring for the sick and blind of the congregation, and the supporting of the missionary and deaconess work. The money collected from life and memorial memberships is dedicated to the training of new workers. Each member has a "blessing box" and the money from these is used to help worthy young women prepare for Christian work.

The chairman of the fourth department, or Home Department, is in charge of making and selling handwork to raise money to help support the Social Center at Saltillo, where the Woman's Division has a missionary. A special committee makes and sells *tostades* at recess to the school children at Colegio Palmore. This venture is a financial success and brings in money to support our work.

When there is a fifth Monday we visit the new society at Cuauhtémoc which our society helped to organize. It is a little church which is often without a pastor and we try to help them.

Besides our weekly meetings we have cottage prayer meetings. There is an admirable spirit of fellowship among the members. They keep in touch with each other and call on those who are sick. After a recent meeting, a group of six went to the home of an elderly member who is in poor health and sang a hymn and had a prayer with her.

Our society is one of those of the *Federación Fronteriza,* composed of those of all Methodist churches in the Border Conference. This federation, together with that of the Central Conference, make up the confederation of all the Woman's Societies of the Methodist Church of Mexico.

Our Methodist Confederation is a part of the Confederation of Methodist Women in Latin America, and of the World Federation of Methodist Women, as well as the National Union of Evangelical Women which includes those of other denominations.

Our hope and prayer is that the work of our society may contribute in some small measure to the advancement of our Lord's kingdom, and to him shall be the praise.

Assembly in Mexico

Methodist women of the Northern Federation of Mexico met in Chihuahua last July for their twenty-seventh Assembly. Delegates and visitors came from the states of Tamaulipas, Nuevo Leon, Chihuahua, Coahuila, Baja California, Durango, and Sonora.

A banquet, stirring addresses on pertinent subjects such as "Children's Delinquency," Quiet Hours, and a presentation of a gold medal to Mrs. Fraustro, the first deaconess pensioned by the Methodist Church, all combined to make this a memorable meeting, according to Mrs. Isaura G. De De La Garza who sent the report.

These leaders of the Woman's Society of Christian Service of Indus River Conference in Pakistan met at Raewind for their conference. Mrs. C. D. Rockey, wife of the bishop (standing behind the first row), and Mrs. A. R. Samuel, president (first from the left), helped organize the convention.

●

This Woman's Society group is listening to a lecture on nutrition in Herradura, Pinar Del Rio, Cuba, one of the Woman's Division's rural centers.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

January marks the opening of the 86th Congress of the United States. Some of us have elected new Senators and Representatives who will be members of Congress for the first time. They will need our help. Write them! Wire them! Call them! Let them know your concerns and what you as a voter want them to do. Remember that "Your Vote Counts—If!"

Some of us have Senators and Representatives who have good voting records on issues of great concern to Christians. Some of the Senators and Representatives have poor records. Both groups need us. We are citizens all the year around and while we are prone to remember this only at election times, it would help if we worked at being a good citizen all the time! A "Citizenship Brunch" planned very soon might give an opportunity for individuals to discuss issues pending in Congress. Why not look at the next two pages of this issue of THE METHODIST WOMAN and select one or more of the issues found there? Invite some of your most helpful resource persons to meet with your group. Write your views to the proper persons in Washington!

If you do not have them already the following resources from Literature Headquarters may be helpful:

A Guide to Citizenship Brunches —price 10 cents

Place Mats for Citizenship Brunches—price 10 for 25 cents

Your Vote Counts—If—free for postage in quantity

The Voting Record of the 85th Congress—price 10 cents

Many of you will be specially interested in securing the supplementary book described in the box on this page. *It will be very helpful as a resource for the study,* "Understanding Other Cultures."

December was a month that held two very important days, in addition to the all-important Christmas day. These two days had special significance for the program of Christian Social Relations in that they provided new opportunities, incentives, and insights *for our continuing program. Commitment Sunday* observance gave new emphasis to the growing alcohol problem in our nation. Your local church Committee on Temperance or your optional fifth commission undoubtedly has a follow-up plan under way in which your Woman's Society and Guild are involved.

Human Rights Day on December 10 was the tenth anniversary date of the adoption by the United Nations of the Universal Declaration of Human Rights. As your church participated in this observance you doubtless looked ahead toward February (sometimes known as "Brotherhood Month"!). Your "Activities" leaflet for 1958-59 (look on page 3) gives some helpful suggestions.

January is also a special time for giving emphasis to an ongoing phase of the program. "The Church and Economic Life Week" has been set for the last week in January by the National Council of Churches. This year special attention is being given to "The Social Responsibility of Christians in Daily Work" as a part of our interdenominational emphasis. Materials for use in connection with this emphasis may be ordered from the Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y. *Watch also for follow-up* plans for the National Methodist Conference on Industrial Relations.

Finally let us enter this New Year with the earnest prayer that God will use us to help move this troubled world toward the kind of "neighborhood" where all people can live together in peace and unity as members of God's family.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

"THE FOREIGN STUDENT SPEAKS"

is a collection of brief essays by students from other countries studying in the U.S.A. It is important that we look at ourselves as Americans through the eyes of people from other lands and cultures. This book was compiled by Professor William F. Marquardt. It may be ordered from William F. Marquardt, Supervisor English for Foreign Students, University of Washington, Seattle, Washington. Price $1.50.

FROM SCHOOLS TO SPACE

by MARGARET R. BENDER

EACH January the President of the United States comes before Congress to tell what he and his advisors believe are the more important and urgent matters to which Congress will need to devote its attention during the session. If every citizen followed this example and sent the results of his examination of the situation to those who represent him in Congress and to the chairmen of the Senate and House committees it would be helpful to those who must carry this responsibility. The new edition of *Register Christian Opinion* (Literature Headquarters, 10 cents) gives the names of the senators and representatives and committee assignments.

Schools. For a great many years educators and concerned citizens have been pointing out that the United States as a whole is seriously short on classroom facilities and qualified teachers. The dramatic break-through of the need for improved scientific education which followed the shock of Russia's sudden demonstration of her scientific achievements provided another incentive for improving education. The time is ripe for real progress, and it is important to act while the climate is good. The last Congress made provision for school loans, but deleted important sections of the bill which would have provided for scholarships.

In the opinion of educators, Congress should provide more funds to assist school districts in building classroom facilities and in setting up better and more modern educational programs. One measure that is favored by many educators is the provision to assist municipalities and counties in establishing two-year colleges. Another new policy is the development of programs to discover and to train gifted children. The possibilities of this kind of legislation are great.

The frightening phenomenon of children without schools in a land that has been proud of its universal compulsory education has convinced many thoughtful people that this session of Congress must find some means to remedy this situation. Some kind of federal aid in developing local resources to prevent the closing of schools is considered imperative.

Conscription. The current draft law or authority to induct expires on June 30, 1959. There undoubtedly will be a drive to push through renewal of this legislation. Military opinion is divided on the desirability of this action. Some believe that it is necessary to keep a constant military training program even in times of uneasy peace. Others feel that in a day when nuclear warfare is the most likely element in the military future, the training of large groups of nonprofessional soldiers is not practical.

Many educators and religious people have grave doubts about the wisdom of peacetime conscription. They fear the effect on young people. One problem often mentioned is the insecurity and consequent irresponsibility of some young men who feel that they cannot make any plans since the armed services have the final say about their most important years. Another problem is the dislocation of education and the influence of the military in this field. The third is the building of the military mind and influence which could determine the climate of life in the United States. The position of the Woman's Division has been that of opposition to peacetime universal military service.

Immigration. Since 1950 when existing legislation, with a few important improvements, was codified into Public Law 414, popularly known as the McCarran-Walter Bill, many people have been worried about its character and provisions. It is possible to see in it dangerous implications for our position in world affairs. However, in spite of the quite sizable body of opinion which shares this fear, very few changes have been made in the legislation, and although bills calling for complete revision have been introduced at each subsequent session of Congress, none have gathered substantial support.

During the last session of Congress, the status of the Hungarian refugees who had been admitted to the United States in the uncertain category of parolees instead of immigrants was changed so that they became regular immigrants. This was the only action taken. This was a worthwhile step but obviously not enough. The Woman's Division and the entire Board of Missions have urged thorough revision of the law, encompassing both some increase in the number of immigrants to be admitted and abolition of the national and racial superiority.

The leaflet *I Lift My Lamp* (Literature Headquarters, 25 cents) provides an analysis of the faults of the legislation, and its effect on our naturalized citizens, and the opinion about the United States which is held in other lands. It also includes an analysis of the steps which might be taken to revise our immigration policies. This pamphlet might be used for individual or group study and it might usefully be presented to congressional representatives for their study. If eventual revision of the legislation is to come within the

next few years, it is essential that people with concern continue to press for it.

Civil Rights. One of the great blocks to legislation which would protect civil rights has been the filibuster conducted from time to time by members of the Senate. Rule 22 which makes it possible for a filibuster to take place allows a senator to retain the floor as long as possible, even by introducing extraneous material. Thus the endurance of the opposition can be worn down until it gives up in order to make it possible that other matters can be considered. In this way, a minority can block legislation.

The solution favored by a number of senators is that debate should be cut off after one week by a two-thirds vote, and after two weeks by a simple majority.

This is a good time for those who feel that the filibuster is a dangerous deterrent to useful legislation to press hard for a change. Members of the Senate should know that this reform is important to their constituents. It is well to remember that while we usually think of the effects of a filibuster in connection with civil rights, it has been used to prevent action in other fields, particularly in international affairs.

It is also important that this Congress should pass additional civil rights legislation. The 85th Congress adopted the first civil rights laws to be enacted in seventy-five years. This needs to be followed up with further legislation. It is worth while looking at section three of the Civil Rights Bill presented to the 85th Congress. This section was deleted before passage. It would have extended federal enforcement provisions in the civil rights area to other matters than the right to vote.

Among other possibilities in this field is legislation something in the line of the Douglas-Javits Bill which would put Congress behind the school-desegregation issue, laying particular emphasis on the use of education and persuasion. This ought also to include financial aid for school districts where building of schools required by desegregation would involve expense which the community cannot easily afford.

Many people feel that legislation which would make bombing a federal offense would be helpful in discouraging the growing lawlessness and irresponsibility which lies behind such crimes. Possibly this legislation might be related to the transfer of dynamite across state lines.

Mutual Assistance. On November 11, President Eisenhower, addressing a Colombo Plan Conference, called for "a great peaceful crusade," giving the world's underdeveloped areas vigorous strength to combat hunger and disease. He pledged the United States to this effort. This will be a heartening pledge to the world if it is implemented, and an empty, disillusioning experience if it is not.

This year's mutual assistance appropriations will need to be more extensive than those of last year and more creatively expressed and planned. It is to be hoped that there will be enough prospect for disarmament to justify an all-out effort to prepare for the time when we can follow our declared intention to use the savings accomplished by disarmament in mutual assistance programs.

Disarmament. The climate of the Congress toward disarmament and the establishment of alternatives to military strength for use in settling international disputes is extremely important. Every member of Congress needs to be constantly reminded and reassured of his constituency's great interest in this subject. If things go well in the disarmament negotiations, a treaty may need to come before Congress this spring. Its acceptance or dismissal will set the tone of the future in terms of our willingness to relinquish some of our military strength in favor of other safeguards.

China Policy. A move toward a new assessment of our China policy is probably a certainty in the new Congress. Among the issues will be United States recognition of mainland China, its seating in the United Nations, possible neutralization of some of the trouble spots related to the two Chinas. Christians will need to ponder this subject in relation to universal disarmament, on the effectiveness of the United Nations, and the future of the Christian church in mainland China.

Alcohol. Once again the two bills on alcohol in which the churches have the most interest failed to get effective congressional consideration. However, there was more favorable sentiment than there has been in the past and it is believed that the large number of witnesses wishing to testify in favor of both of these bills will be helpful. One bill would prohibit the serving of alcoholic beverages on commercial airlines. The other would regulate interstate advertising of alcoholic beverages. If senators and representatives understand that this is important to enough people, something may happen in this Congress.

Space. The last Congress created the National Aeronautics and Space Administration, headed by a civilian administrator, to coordinate and conduct aeronautical and space activities, and declared it is United States policy that activities in space be devoted to peaceful purposes. It also created standing committees of House and Senate to oversee space activities, except those primarily associated with development of weapons systems or military operations. It may be important in this Congress that measures to keep our space agencies under civilian control are reinforced and that support is given to international efforts to keep outer space for nonmilitary purposes.

COMMISSION ON STATUS OF WOMEN

The twelfth session of the Commission on the Status of Women of the U.N., met at the Palais de Nations, Geneva, Switzerland, March 17 to April 4, 1958. In addition to the delegates and alternates from eighteen countries, there were observers from six countries: Italy, Netherlands, United Arab Republic, Austria, Romania, and Yugoslavia.

Principal Achievements

Political Rights of Women. Until women have political rights their opportunity to work for improvement in other areas is restricted. In 1952 the General Assembly adopted a Convention on Political Rights of Women. It was reported that eleven states remain where women do not have the privilege of voting. Though women vote in seventy countries only forty-one have signed and twenty-nine ratified the Convention on Political Rights of Women. Indications are that even though women can vote and hold office in many countries they cannot exercise all public functions. A resolution adopted asked that for the next session of the commission governments and nongovernmental organizations bring up to date the survey of access of women to and the exercise by them of public services and functions. The Life Peerage Bill in the United Kingdom, the Equal Rights Act in Germany which repeals the old civil code and the new laws affecting family law and property rights in Belgium reflect the efforts of the commission to obtain legal equality.

Access of Women to Education. A survey by the International Federation of University Women showed that there were educational and training institutions in particular areas where there are fewer women than men, some of these being closed to women. Prejudice, traditional attitudes, and economic and social factors prevent women from taking full advantage of the available opportunities. The tenth general conference of UNESCO which will be meeting in November, 1958, will probably approve the new coordinated program related to education for women for 1959-1960.

Status of Women in Private Law. The commission prepared and secured the adoption of a resolution whereby the ninth General Assembly of the U.N. asks all the states to take appropriate measures to abolish customs and ancient laws and practices that affect the human dignity of women. Much of the discussion at this session centered around the age of marriage. It was pointed out that large areas of the world, particularly in Africa and Asia, have no laws on the age of marriage or the law permits marriage under twelve years of age. The commission believes that marriage should not take place until sixteen years of age if a girl is to have opportunity for education and development.

A resolution was adopted and referred to the Economic and Social Council asking that information be secured from governments and nongovernmental organizations on consent of marriage and requirements as to age and registration. The resolution asks the Secretary General to prepare for the fourteenth session of the commission a draft convention dealing with minimum age of marriage at sixteen, and free consent of both spouses and compulsory registration.

Nationality of Married Women. The convention on this subject was adopted by the eleventh General Assembly but has not come into effect because it awaits the sixth ratification. The Swedish, Argentinian, and Chinese delegates stated it is hoped their countries will ratify the convention in the near future. The United Kingdom delegate reported that thirty-seven British territories had agreed to ratify the convention. The annual reports of the Secretary General show that new laws are being adopted but in six countries women who marry aliens lose their nationality.

Equal Pay for Equal Work. Six countries have ratified the convention during 1957 bringing the total to twenty-four. A draft pamphlet based on methods of getting the principle of equal pay applied in various situations was returned to the Secretary General and to the ILO for further work. The commission also discussed the Convention on Discrimination in Employment which is being considered by the ILO.

Age of Retirement for Women. A resolution was adopted and referred to the Economic and Social Council urging all member states to implement the principle that normal retirement and pensionable age should be the same for men and women.

Working Women. A resolution was adopted and referred to the Economic and Social Council urging member governments to use the specialized agencies to improve the situation of working women including working mothers and asks the combined help of the nongovernmental organizations to enlighten public opinion on the problem.

Program in Relation to Status of Women. The report of the seminar held for the purpose of increasing the interest of Asian women in civic responsibilities was one of the high points. The commission noted that the General Assembly in its twelfth session voted the success of the first regional seminar and expressed the hope that these could be held as frequently as possible under the program offered by the Advisory Services on Human Rights. A resolution was adopted by the commission expressing the hope that in 1959 a regional seminar might be held in Africa or Latin America on increased participation in public life and in Asia in 1960 on legal status of women in family and property rights.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary, Section of Education and Cultivation*

Happy New Year

HAVE you been thinking about New Year's resolutions? How about including some resolutions concerning the Woman's Society of Christian Service? Many things come to mind. Perhaps a listing of a few would suggest something to you for your Society.

1. I will invite someone new to attend the general meeting.
2. I will promote attendance at the general meeting in my circle.
3. I will promote attendance at the general meeting to friends in other circles.
4. I will plan ways for getting some of the women who do not regularly attend to go—maybe invite them to my house before or after the general meeting.
5. I will work with the president to have the reports made out in the executive committee meeting.
6. To accomplish this, I will think up ways to get the secretaries to the executive meeting.
7. I will study the report blanks to see how I can help the others with their reports.
8. I will help the Secretary of Missionary Education promote the plans for study classes and see how many of the women I can sell on attending.
9. I will work with the Chairman of Local Church Activities to see that there are fellowship activities in the Woman's Society and also that the members are aware of their responsibilities in the church.
10. I will strive to be the best Society member possible by doing all in my power to interest women of all ages in the program and work so that my Society will be as nearly 100 per cent as possible.

This is just a start. You can think of all sorts of other things which your Society needs. Maybe you have young mothers, married while still in high school, who should be encouraged and helped to find a place in the Woman's Society of Christian Service. Also, there is the possibility of the World Friendship Group of Girls. Maybe you have employed women in your group who would find more inspiration and help by going into the Wesleyan Service Guild. Or maybe you need to start a unit of the Wesleyan Service Guild in your church. Surely, there must be some women or girls who would be interested. This is a good time to start. January is Guild month.

Have you thought of how you might work with the Secretary of Christian Social Relations to help her with the promotion of the study or of a U.N. Seminar?

Have you had a Methodist missionary speaker in your Society? What do you know about our missionaries, where they work, what they do, how they live? Do you think of a missionary as someone different, peculiar, and perhaps from another world? Maybe you should encourage the plan of having a missionary in your community so that the youth and children, as well as the men and women, would learn to know her, as a real person with real problems and real interests, and hear her informally as well as in speeches tell about the work of the church in another part of the world.

Well, if you have read this far, you will realize that your New Year's resolutions can be important.

A DESERVED TRIBUTE

In every conference of Methodism thousands of women are giving literally thousands of hours of unselfish service to the church and the Woman's Society. This would not be possible if it were not for the loyal, unselfish husbands who cooperate in so many ways. Mrs. James Hall, secretary of Christian Social Relations of Rock River Conference, wrote this as her tribute.

If he can bear with pin instead of button
Because you're busy sewing for Lake Bluff,
If he'll take stew instead of roast of mutton
On circle day and deem it quite enough,
If he can laugh while minutes you are typing
With unwashed dishes standing in a pile,
And then pitch in to help with washing, wiping,
You are a happy woman, Sister, smile!

If he can see the dust on chair and table
And never say a single word unkind,
If he can say, "I'm glad that you are able
To keep the dust from corners in your mind,"
If he can pass a waited-for vacation
So you can go to learn at conference school,
Oh, Sister, raise your voice in exultation,
For you, indeed, are married to a jewel!
And should someone ask, doubting, "Are there any
As good as this?" we proudly answer, "Yes—
Ah, yes, in truth, you'll find that there are many—
The husbands of the Woman's Society of Christian Service."

OFFICER TRAINING

ALL of us look forward to officer training with the concern that the time spent shall be of value to all involved. The people who attend such a session expect to participate and contribute as well as to learn.

As meetings have increased in number and complexity, leaders have sought opportunities to share experiences and ideas about ways to improve the conduct of these activities. Many books are available which give insights and knowledge about various kinds of leadership and different types of meetings. Adult education agencies have developed materials to help leaders of training sessions.

Certain necessary factors are involved in having a successful training day. The factors, which will be considered here, are:

Initial planning
Information needed
Kind of meeting and presentation of material
Organization of day
Conclusions

The first step in planning an officer training day is that everyone must know *why* an officer training day is being held. Everyone must be clear about the purpose of the meeting. Sometimes it may be thought that an "In-Service" training can accomplish the need, that each outgoing officer would simply tell the new officer about what was expected. If the former officer had done a good job, is not indifferent but really interested, this may prove very helpful.

However, when a woman takes an office, she must realize the importance of the job and the need for training. Then she should know that the purpose of the training day is to improve the quality of the leadership in the Woman's Society. To accomplish this, each officer needs to know the duties and responsibilities of her office. She also needs to participate with others in learning about the organization as a whole. The goals, if they are to be attained, must take into account other needs; the need for information about the work, the need for new or different techniques to carry out her job, and the need for a sense of security in the job. All these imply the personal needs of the officers to be successful in fulfilling their duties.

The plans for the officer training day should be made by a competent committee. It cannot be just a "hit or miss" kind of arrangement. There must be a statement of purpose, a schedule for the sessions, a location and time set for the training, a budget and other items which may arise in planning. It will be necessary to have information about the officers, the offices, and what is involved. This means knowing what the offices in the Woman's Society are, having *A Guide* and the *Handbooks* for each line of work, and knowing who each secretary is who is to be trained.

Those who are to conduct the officer training day need also to *know* what is involved for each new officer. They need to work out the methods by which they wish to present the work. There should be a clear understanding in the minds of the planners, as well as plenty of material for presentation.

If there is to be a general session for everyone followed by group discussion of specific jobs, there must be careful planning with the leaders for the general as well as for the group meetings. Who will do what? Will there be a special speaker? Will there be visual aids of any kind? How will material be displayed? Where will the groups meet? Will there be recorders or reporters? Then the schedule for the day can be prepared in detail, the leaders can be asked to do specific jobs, and the concluding session can be planned around ways of applying what has been learned.

There is a possibility that such an officer training day would prove to be inspirational, as well as practical, for all concerned with it. Attendance should prove to be a help for all as they return to their local Woman's Society of Christian Service to take up the work of the office to which they have been elected.

Resource materials for planning a meeting:

1. *Guide Lines for Group Leaders,* Janet P. and Clyde E. Murray, Whiteside, Inc., and William Morrow & Co., Inc., New York, 1954

2. *Committee on Common Sense,* Audrey R. Trecker and Harley B. Trecker, Whiteside, Inc., and William Morrow & Co., Inc., New York

3. *Better Board Meetings,* Mary Swain Routzahn, National Publicity Council for Health and Welfare Service, 257 Fourth Ave., New York 10, N. Y.

4. *Your Annual Meeting,* Bernard Carp, National Publicity Council for Health and Welfare Service, 257 Fourth Ave., New York 10, N. Y.

5. *Handbook for Group Leaders,* Ann Brown and Sally Geis, Whiteside, Inc., 1952

6. *How to Plan and Conduct Workshops and Conferences,* Richard Beckhard, Association Press, New York, N. Y.

7. *How to Be a Modern Leader,* Lawrence K. Frank, Association Press, New York, N. Y.

8. *Techniques That Produce Teamwork,* Warren H. Schmidt and Paul C. Buchanan, Arthur C. Croft Publications, New London, Connecticut.

9. Leadership Pamphlets, Adult Education Association of U.S.A., 743 N. Wabash Ave., Chicago 11, Illinois.

CALENDAR OF ACTIVITIES

VICE-PRESIDENT: January is Guild Month. It is hoped that you have planned a joint meeting with the Guild. At least present to the Woman's Society the article by Mrs. Baker, page 29. Plan study course, "The Middle East." Be sure to include the article, "The Changing Scene in Algeria," pages 5-6, as supplementary material. Present January program, "Rekindling the Gift." Read the article, "Program Presentation," page 16. Also the World Federation of Methodist Women pages.

TREASURER: Use every opportunity to present special memberships and Annuity Gifts to the members. Send for Annuity folder. Include in your report a presentation of Wills and Bequests. See article, "The Woman With a Will of Her Own," page 15, March, 1958.

PROMOTION: Give some thought to the value of "In-Service Training" as well as Officers' Training Day. Read the article, "Officer Training," on previous page. Mention the article, "An Exciting Assignment," to the Committee on Nominations.

MISSIONARY EDUCATION: Cooperate in the church-wide study, "Methodism in Alaska and Hawaii," when it is offered. Share in the church school of missions studies. Call attention to the articles on the 14th World Convention of Christian Education in THE METHODIST WOMAN and WORLD OUTLOOK.

CHRISTIAN SOCIAL RELATIONS: Observe Church and Economic Life Week. (Order program material from National Council of Churches.) See also page 22 for things to do this month.

WESLEYAN SERVICE GUILD: This is Guild Month. Publicize the Guild by making known its purpose and program. (See article, "Guild Month," by Mrs. Harold M. Baker on page 29.) Hold a tea for new members. Hold a joint meeting with the Woman's Society. The Committee on Program meets to evaluate the program and activities of the unit.

STUDENT WORK: Write letters to students and service personnel away from home. Send devotional booklet, *Power*. Order from P. O. Box 871, Nashville 2, Tennessee. Report on "United in Prayer," page 35, to the Woman's Society.

YOUTH WORK: Provide resources for adult workers in the MYF for the study of the Middle East. Use the 1958 fall issue of *The Methodist Youth Fund Bulletin*. Cooperate in plans for youth to participate in the church school of missions when it is held.

CHILDREN'S WORK: Become familiar with all missionary materials and resources. Assist with leadership. Read primary and junior manuals on missionary units for use in additional sessions.

SPIRITUAL LIFE: Epiphany, January 6. Present stewardship as a total experience of Christian living. Suggest the use of the skit, "Peggy Learns About Tithing," page 18. Talk about the *Prayer Calendar*, page 15. Begin preparation for Lenten season.

LITERATURE AND PUBLICATIONS: *Nineteenth Annual Report* will be ready about January 25. Order early. Ask for a few minutes at the Society meeting to describe activities at Literature Headquarters; see pages 38, 39.

SUPPLY WORK: Take inventory and inform Society of remaining needs on your list. Suggest plans to meet them. Prepare second period report, checking with treasurer for correct amount of cash. See article on page 41.

STATUS OF WOMEN: Encourage each woman in your church to find her place of service in the church and community. Read the article on Commission on Status of Women, page 28.

QUOTES ON LAY LEADERSHIP

"No matter how effective we are at the general, annual conference, and district levels, if it doesn't reach the local church then our work is largely failure."—ROBERT G. MAYFIELD, general secretary of the Methodist Board of Lay Activities.

"We must be more than the pastor's right hand. If we are to help the church change the world, we must start in our own communities."—STATE SENATOR GEORGE CURTIS of Portland, Maine.

"The minister stands as a symbol, but the Christian life is commitment for the layman as well as for the clergyman."—BISHOP JOHN WESLEY LORD, Boston, Massachusetts.

"It is high time that the church began to take Christianity seriously. If we do not believe its essential teachings, let us be frank enough to say so. If we do believe them, let us turn to their practice in the relations of states, of economic interests, of races."—BISHOP G. BROMLEY OXNAM, Washington, D. C.

"The question of civil rights is the focal point now for many difficult problems. Civil rights is a matter of prime business for all Christians. To the solution of this problem all of us must devote all our energies and talents."—J. ERNEST WILKINS, Assistant Secretary of Labor, Washington, D. C., and president of the Methodist Judicial Council.

"It's an evil thing to sit in church, hear the preacher preach, hear the Scriptures, have nice feelings, and never act. It's harmful. Life is decision, action. It's a serious business, not a game. And whoever acts—takes one step forward, starts to build a foundation no storm will ever disturb."—BISHOP GERALD KENNEDY, Los Angeles, California.

Promotion

HELEN L. JOHNSON, *Secretary*

GUILD MONTH

by MRS. HAROLD M. BAKER

Mrs. Baker, a member of the Board of Missions, is Chairman of the Standing Committee of the Wesleyan Service Guild

NOW is the time, this is the month, but today could be too late for making initial plans for Guild Month. Plans should have been in the minds and hearts of the Program Committees of the Wesleyan Service Guild and the Woman's Society of Christian Service at the time of their first program planning sessions. From an organizational standpoint as well as program, January, Guild Month, is an ideal time for fellowship together in the work which is of such vital interest to both groups. We need to consider our efforts and opportunities.

We blithely say, "times have changed"; the average Woman's Society membership has a large percentage of working women. Why do we need another group? But there is still a place for the Wesleyan Service Guild, an organization unique and distinctive in structure and program presentation, adapted to the interests of the Christian woman whose attention is mainly to the world of business.

It is difficult to put into words the numerous experiences that have qualities for drawing the Woman's Society and the Guild together in the unified goals. Whether in organization or program these can be most rewarding when thoughtfully and carefully planned, but can be disastrous when the interests of both groups are carelessly regarded.

The words, "together fellowship" or "fellowship together," have magical tones. Let us consider a few opportunities where such cooperation and coordination can be found. The quadrennial goals are the same, the *Program Book* and *Worship Booklets* are identical; except for some pieces of material prepared for organization differences, the materials from Literature Headquarters are for both groups. The pledge of the Guild is added to the pledge of the local Woman's Society. Supply Work askings are requested in the same manner and though the Guild has "Special Interests," they are selected for educational purposes and are a part of the total work of the Woman's Division. Undesignated giving is encouraged at all times. The same studies are promoted, our concerns are the same for the welfare of the Christian community. The list is unending and thus we find a sameness in all our basic work.

"Working closely" is a phrase frequently found in *"A Guide* for the Woman's Society of Christian Service" and also in the various handbooks. May I quote from *A Guide:*

The work of the Secretary of Promotion—"work in close cooperation with the Secretary of Promotion of the Wesleyan Service Guild."

The work of the Secretary of Christian Social Relations—"works with the Wesleyan Service Guild in promoting. . . . A Wesleyan Service Guild representative should be a member of the Committee on Christian Social Relations."

The work of the Secretary of Missionary Education—"cooperates with the Wesleyan Service Guild by sharing opportunities for study and information."

The work of the Secretary of Supply Work—"secures information from Wesleyan Service Guild to add to her report."

"Wesleyan Service Guild subscriptions are given by the Guild chairman of the Committee on Literature and Publications to the Secretary of Literature and Publications."

The president and treasurer of the Guild are members of the executive committee of the Woman's Society. But most important of all is the coordinator. She is a member of the Woman's Society but is chosen by the Guild. She presents the Guild and its interests at the meetings of the Woman's Society and presents the Woman's Society and its work to the Guild unit and its executive committee. She is alert to opportunities for cooperative activities between the two.

A few areas especially suited to cooperative planning and presentation are suggested:

Reaching new members. Together a representative of the Guild and a representative of the Woman's Society call on nonmembers, presenting the purpose of each organization, inviting the individual to become a member of the one best suited to her needs and interests. Have a combined evening program to welcome the new members of both groups.

Organizing new groups. We have often heard of Woman's Societies forming or helping to form a Guild, but at least in one location a Guild formed a Woman's Society in a church where there was none.

Studying. Combined efforts may well increase the effectiveness of a Jurisdiction Recognition Study Class. Try it.

Observing special days. World Day of Prayer, United Nations Day, World Community Day, and Week of Prayer and Self-denial adapt very well to united planning and presentation.

Whether it be in the Wesleyan Service Guild or the Woman's Society of Christian Service, in the area of organization or program we can find a unity of thought and interest for our goals are one. Together we strive for the high objectives of the total program for Methodist women expressed this year in the words of a well-known hymn, "Christ for the World We Sing."

AN EXCITING ASSIGNMENT

For the Committee on Nominations

VERY soon thousands of Woman's Societies across the country will be naming a Committee on Nominations. This committee will have a hard and yet an exciting assignment. The work will require time and patience. It is often difficult to find enough women to accept all the jobs to be filled. At the same time it is thrilling to discover new leaders and to find a group of officers who give assurance of fine leadership in the Society.

One cannot invite a person to accept an office without explaining the job to be done and indicating what is expected to fill the office. This means that the committee members should prepare themselves for the interviews and calls which they will make by spending some time in study. For example, they should study the job description in *A Guide for the Woman's Society of Christian Service** to know what is required of the Committee on Nominations, and also the responsibility of each office. Assignments to review each officer's handbook may be divided among members of the committee in order that the work of every officer is understood. The committee should review the purpose of the Woman's Society in terms of the jobs to be done to attain a well-balanced program and organization.

The woman who calls upon a prospective officer must be able to convince her, in a friendly manner, that there is a real job to be done. Do you know of anyone who has been approached with something like this, "Won't you take it? There isn't much to do but send in a report three times a year"? There is little in such an invitation to make one anxious to take her share in carrying the load.

The jobs are big ones and women with the needed qualities of leadership will appreciate knowing the facts about the amount of important work to be done. They will look more seriously at a task which is worth while and demands their finest skills. Even the busiest woman is more ready to respond when an important task is presented to her. The challenge of giving one's time, interest, and ability carries its own appeal. Someone has said it this way, "What keeps volunteers working? Interest in their community, of course, and a sense of responsibility for it. But they would not continue to work month after month, year after year, if the experience were not personally satisfying."

Working Together

Three of the officers to be chosen will work closely with those who carry similar responsibility in the work with children, youth, and students. There should be consultation before nominees are decided upon by the committee..

*Handbook—Secretaries of Children's Work** gives full instructions regarding the election of the secretary. Too many Woman's Societies do not have a Secretary of Children's Work. This matter should receive thoughtful consideration by the committee. This secretary should be someone already working with children in the church school.

The Secretary of Youth Work is an adult worker with youth along with the pastor, the youth division superintendent, the department counselor, teachers, and others. She often serves as adult adviser in the program area of Christian Outreach because the relationship of the Woman's Society to the Methodist Youth Fellowship is primarily in missionary education. The nominating committee should consult with the MYF council before making nominations. (The March, 1958, issue of THE METHODIST WOMAN, page 40, has an article directed to the nominating committee.) Here again, we call attention to the fact that far too many Societies do not have a Secretary of Youth Work.

Reaching New Leaders

Early in its work the committee will need to confer with the pastor. He will have the names and addresses of new women in the church. Some new members not burdened with activities will welcome the opportunity to serve in the leadership of the Woman's Society. Some of them will be delighted to have the challenge of a big task because they have carried responsibility in the churches and communities where they formerly lived. Others will look favorably toward accepting an office because they will be interested in learning about the Society and its program. Among these women may be some who are newly married and who for the first time are becoming actively interested in the church and the Woman's Society.

The *Service Activity Card** will be helpful. The interests and skills noted on the card will guide the committee in reaching some decisions. We suggest this as a good time for the Secretary of Status of Women and her committee to start a Service Activity Card file, if your Society or church does not already have one. (Card free for postage.)

Resources

Each person who is invited to serve, and those who are elected, should be given printed materials which will provide information about the Woman's Society and the particular office she is asked to fill. *A Guide for the Woman's Society of Christian Service*, the handbooks, THE METHODIST WOMAN, and many leaflets related to various lines of work are only a few of the resources we can name here.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

SERVICE FOR RECOGNIZING NEW MEMBERS IN JANUARY

by LYLLA BUSSEY

Secretary, South Georgia Conference

The idea was inspired by a Woman's Society program planned by Mrs. Heidt F. Neal, Jr., Columbus, Georgia.

One week before the January meeting a written invitation was sent to each new member, reminding her of the Guild Month program and telling her that a member would call for her. Enclosed in the letter were two red hearts. On one was written the name of the new member. She was asked to wear this heart and to bring the other heart with her to the meeting.

For the worship setting a picture of Christ was centered on a large gold heart.

LEADER: The Guild membership is composed of persons whose hearts are given to Christ and to the work of His church. There are the older hearts settled in their quest but still hungry for service that satisfies; there are eager hearts, anxious to be about our Father's business; and young hearts searching for the answer to life. To each heart God speaks, but to each in a different way. Hear these selected Scriptures that speak of the heart of man.

"Let your heart be perfect with the Lord our God, to walk in His statutes and keep His commandments."

"With purpose of heart, cleave unto the Lord."

"Keep thy heart with all diligence for out of it are the issues of life."

"The heart of man answereth to man."

"Out of the abundance of the heart, the mouth speaketh."

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might."

All of these verses are saying simply, "Be mine, dedicated fully in heart and mind."

The "dedicated hearts" in the Wesleyan Service Guild are busy about our Father's business and we see constantly many evidences of their Christian service. One of the most obvious is increased membership. You have noticed that some of the ladies are wearing hearts tonight. These are very special people, for they are our newest members who have joined the Guild since June 1, 1958.

(*New members stand in front as they are introduced.*)

By joining they have shown that:

1. They realize the work of the Wesleyan Service Guild is important and they want a part of it.
2. They need and desire the fellowship of Christian women.
3. They believe in our theme, "The Spirit of Christ for All of Life," and want to commit themselves to it.

We want to recognize these new members and thank them for the contribution they are making to the Guild, for their share in bringing the Kingdom of Peace to our world and for the enrichment they are bringing to the lives of the Guild members and their fellow workers in the business world.

These new members joined the Guild because a "dedicated heart" invited them or impressed them by living daily a Christian life. We ask these new members to pin the extra heart on the Guild member who influenced them to join the Guild.

(*The new members go into the group and pin the hearts and all return to the front.*)

CLOSING HYMN: "Give Me Thy Heart."

PRAYER

GUILD MONTH ACTIVITIES

New Orleans, Louisiana

Wesleyan Service Guild members of First Methodist Church, New Orleans, observed Guild Month at a very special service on Sunday, January 26, 1958, at the regular eleven o'clock service which was impressive and spiritual, according to Miss Ida Lee Smith, secretary of Promotion.

The work of the Wesleyan Service Guild was highlighted on district and local church levels by the program participants. Each member wore a yellow-and-blue corsage. Twenty-one members were present and sat as a group. An arrangement of yellow and blue flowers was placed on the piano in the sanctuary of the church. At the close of the service, these flowers were sent to shut-in members. The Guild emblem was lighted and placed in the pulpit at the base of the altar which gave a pleasing effect.

In the vestibule all the materials used in teaching a study course were on display: textbooks, pamphlets, supplementary books, the emblem, maps, charts, and other related literature. Free literature was placed on tables along with scrapbooks, one on social activities of the Guild and the other of clippings from newspapers and magazines correlated with the study course.

As the result of this special service this day, the unit gained three new members.

Pittsfield, Illinois

Guild Month was observed in much the same way by the mem-

bers of the Wesleyan Service Guild at First Methodist Church, Pittsfield. The Guild members were in charge of the two morning church services, served as greeters at the door and ushers. A leaflet about the Guild was inserted in each church bulletin. In the afternoon a district meeting and tea were held at the church. Miss E. Louise Nichols, field worker, was the speaker at all three of the services and also had the opportunity to speak to the MYF in the evening.

SUGGESTED WORSHIP SETTINGS

on the theme

"Christ for the World We Sing"

by Mrs. William Seidlitz
Chairman of Spiritual Life, Western Jurisdiction

January: "Rekindling the Gift." Relates to foreign mission study on "The Middle East." Use a picture similar to the one on page 20 of the *Worship Booklet*. Since January is Guild Month you might want to use a special Guild setting.

February: "A New Frontier—Literacy and Christian Literature." Use literature of all nations. *The Upper Room* is written in many languages. With the display use a candle depicting light. The globe is also appropriate.

March: "One in Christ—Progress in Ecumenicity." Use colored hands—black, yellow, brown, white—linking into each other, placed around the world.

April: "Rapidly Growing Nations"

Dolls could be dressed in costumes of nations that have gained their freedom in recent years.

May: "The World to Christ We Bring"

Twelve small baskets full of bread placed around a globe. Refer to Margaret Applegarth's book, *Twelve Baskets Full.*

June: "A New Ambassador for Christ—The Tourist"

Use a toy plane showing prominently the Wesleyan Service Guild emblem. See *Worship Booklet,* page 31.

July: "Building Christian Youth"

Dolls dressed to represent youth organizations, MYF, Scouts, Campfire, with women stepping out to help them.

August: "Faith With Works—The Local Church"

Use cardboard church supported on upraised hands of dolls.

GUILD WOMAN IN THE NEWS

Daily a pert little woman at Deaconess Hospital in Spokane, Washington, brings messages of cheer and hope to the sick. She is Alberta R. Kinch, a deaconess of The Methodist Church since 1928, who recently assumed duties as the hospital's assistant chaplain.

From 1929 until early this year Miss Kinch had performed the duties of a deaconess as a clerical assistant in the hospital's business offices. A short time ago she put aside the office ledgers and pinned a small gold symbol of her office to her blouse.

Miss Kinch is a past Wesleyan Service Guild secretary for Spokane District. She has just completed her term as Chairman of Status of Women for the Pacific Northwest Conference Guilds. She is a very active worker in the Central Methodist Church. Guild members presented Miss Kinch with an Adult Life Membership pin at the Spokane District meeting.

Deaconess Alberta R. Kinch

ACTIVITIES OF A LOCAL UNIT

"I'm sorry, but I just don't know anything about missions." This was the reply given by a Wesleyan Service Guild member of two months as she declined to participate in a program when the newly organized unit at First Methodist Church, Ferris, Texas, made preparations for their first study course in the fall of 1956.

Southeast Asia being the study, Mrs. Grover James was asked to portray the late President Magsaysay of the Philippines on a make-believe television interview. It took some persuasion for her to consent to take the part. The conference secretary had a real look of amazement on her face as Mrs. James later said to her, "The information you gave me on the president of the Philippines seemed inadequate to me, so I went to Waxahachie (some fifteen miles away) to the city library and did some additional research."

Mrs. James's interest in Guild work grew so that she received on January 12, 1958, the "Guilder of the Year" award of the Ferris Wesleyan Service Guild. She was selected by a committee, appointed by the president, for her oustanding work in the Ferris Guild during 1957. She received a Wesleyan Service Guild pin which she will wear for one year, and in 1959 she will have the honor of presenting it to the person selected for outstanding work in 1958. The presentation was made on Guild Sunday when the Wesleyan Service Guild had complete charge of the morning church service. Mrs. James also was the first recipient of a Life Membership while acting as Chairman of Missionary Education.

Mrs. James's growing enthusiasm won twenty-six new members for the Guild in nineteen months. Meeting once a month, attendance averages from ninety-three to ninety-seven per cent with one hundred per cent of the membership giving regularly to mission work.

Ferris Guild has had three study courses during the past nineteen months and is beginning a fourth. Besides their regular meetings they have brought outstanding speakers to the entire church congregation on various occasions.

The executive and program committees of this Guild believe it is easy to get a new member, but they realize that they must get her interested in the work to hold her as a member. They know that to grow both spiritually and physically their Guild will have to meet the needs of the busy women of the First Methodist Church of Ferris which has an active membership of about 160 members.

In June, 1956, nine charter members decided that the Wesleyan Service Guild could do three things for them. First, it would be an opportunity to learn of the mission work of The Methodist Church because they, as most busy women, did not have time to study this phase of church work. Second, it would be a real opportunity to study the Bible and to be spiritually uplifted. And third, and by no means the least important, they knew they would enjoy having a chance to visit with each other and have some real Christian fellowship.

It is the job of the executive and program committees of this Guild to see that a definite and interesting program is planned for each month. All the members are assured that their time will be well spent by attending the meeting. In order that each member may be a well-informed woman, a letter is sent every month to every member with information about the program for the month.

The Wesleyan Service Guild members have learned to love the work of their organization and their church, and in doing God's work have come to know and love each other better. They work together as a Christian organization and look forward to great things in the future.

ALASKA WESLEYAN SERVICE GUILD

The Wesleyan Service Guild of First Methodist Church, Anchorage, is the only one in Alaska. The monthly meetings are held at the church. Members of the various circles of the Woman's Society of Christian Service provide dinner, and help in many ways to promote the work of the Guild. Weather, sickness, and business keep some of the Guild members away, and the ever-present problem of transfer to the States necessarily keeps membership changing. The group is a friendly, happy one, and much strength is gained through Christian fellowship. Having Miss E. Louise Nichols with us in May was a wonderful inspiration and a rewarding experience.

Our unit reached a membership of twenty-six this year. Even though the group is small, an impressive record has been made during the year. The Guild has contributed $451.00 toward the work of the Woman's Division of Christian Service and Local Church and Community Activities.

The Living Scriptures
by Jack Hamm
Pattern For Poise
"THE FOUNDATION OF GOD STANDETH SURE, HAVING THIS SEAL, THE LORD KNOWETH THEM THAT ARE HIS. AND, LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY." — II TIM. 2:19
YOUR WORLD WITHOUT GOD
YOUR WORLD WITH GOD
McNaught Syndicate, Inc.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

OUR OPPORTUNITIES AND LIMITATIONS

The content of this page is an effort to adapt for Secretaries of Missionary Education and others some of the thoughts which were expressed at the Fourteenth World Convention on Christian Education held in Tokyo in August, 1958. I am especially indebted to the Reverend H. A. Hamilton of England, who prepared the Study Guide for the convention and led the group in worship daily at the Institute in Nishinomiya.

THE constant task of the church is to hold together the given Word and the world we live in; this is also the constant task of missionary education. To express the same thought in different words: the task of the minister and the Christian layman is to present the gospel in such a way as to draw persons into the church. This generation must be given a large enough view of God. God the Creator, who measures out the waters and holds the stars in their places, is the God of history and is present. Persons must be led to see that He is present, to feel that He needs to love and be loved. But they can know this only as they are led to explore and to experience.

The first challenging opportunity which confronts the missionary as well as other Christian laymen or ministers is the condition in which modern man finds himself. He has discovered so many entertaining toys, labor-saving tools, and destructive weapons that he is bewildered and unhappy—a slave to the very forces he has released.

New problems thus created are serious. The first one is that persons everywhere feel this is a different world than that of their fathers. They think they know more than their fathers. Though terrified, they think they cannot draw on the wisdom of the past. The old ways and thoughts have less authority. No new ones have evolved. Often no moral code is taught to youth at home or in the schools. The result is confusion and desperation. Young people are trying to walk on an unknown, bewildering path without a lantern. What an opportunity for Christians to share the message of the unchanging love of God. We must interpret to them our world in the light of Scripture, teaching with the newspaper in one hand and the Bible in the other. It is moral and social difficulties rather than intellectual which cause so many persons to break. We must help them to have conversation with God.

Never before has there been so great a gulf between parents and children. Jesus came to make us at home with ourselves, with each other, and with God, under whatever skies we may be, whatever trouble we face. In Mark 3, we are told that Jesus called and ordained twelve men to be His disciples—to be with Him and that He might send them forth to preach and to heal. How we wish we could know what He said to them, how the compact was sealed. But He was drawing them into a "Beloved Community."

The climax of the experience He was sharing with them came when His own family came seeking Him, and this was told Jesus. His reply was: "Who is my mother or my brethren?" Did He not want men to understand from that day that He had forged a new bond with men? All who belonged to this new bond were His family. If father, mother, brother, sister come in, His cup runs over; but, if they will not, He is still in this new community. He belongs to us. We belong to Him.

This is the heart of the gospel! As family life breaks down—and surely we must do all we can to prevent it—and people ask, "Who is my father and my mother?" or "Where is my spiritual home, my spiritual life?" the Christian church must speak. Every child in the church, every adult, must feel that he belongs to the whole family of God's people and that the church needs every gift which he has. This is the day for which the "Beloved Community" was born.

Our third great opportunity lies in the increasing literacy of the world. What a tool, but what a risk! We must train people to read, to know and evaluate events, to detect the half-truth, the flaw, the lies, and know the truth.

We shall be hindered in the task by reason of the fact that mankind has lost faith in the spoken word. Christianity rests in the mighty acts of God. "The Word became flesh." It is when the Word becomes flesh that men hear it. The hours in the church, whether church school, the Sunday morning service, or the monthly or circle meetings of the Woman's Society must be for all a time of shared experience. This must be true in all the institutions of the church and society at home or abroad. All must feel inspired, must understand that the church is on urgent business, concerned with this world and the coming of the Kingdom.

The other limitation to be considered is the lack of a trained laity. Every Christian is a leader. The future lies with dedicated laymen. Witnessing is the work of the whole church. Each individual member must have someone to care for outside the church. Christ needs every man, woman, and child in His task of reconciling the world to God. Ours is a glorious generation. Only a great religion will suffice for it.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

UNIVERSAL DAY OF PRAYER

by THOMAS WIESER

Associate Secretary for Study, United Student Christian Council

EVERY year the World's Student Christian Federation, which includes in its membership over fifty student Christian movements from all parts of the world, sets apart the third Sunday in February as a day of prayer.

But this call to prayer is also a call to the churches. Churches are asked to help students in their education through support of the church-related colleges or the work of the student Christian movements, and we are all grateful for the generous support given by the Woman's Division for the student movements. Yet prayer is perhaps the most important thing which the students ask.

The call for prayer does not arise primarily from a need on the part of students to be sustained in their personal faith. It does not necessarily mean that students are uncertain about their Christian convictions and therefore need the support of their fellow students and their churches to keep them from falling away from the faith. Rather, the call for prayer arises out of the vision of the gigantic task which God has placed before His church and in which students must share. It is the task which the apostle Paul has in mind when he asks the Colossians to pray for him and his fellow workers that "God may open to us a door for the word, to declare the mystery of Christ." No matter how strong Paul's personal faith was (and it was certainly stronger than that of most of us) he had to depend on the prayer of his congregation to carry out his task.

The World's Student Christian Federation was founded some sixty years ago by persons who were given a vision of their missionary task. They, too, knew that they could not rely on their own strength. Therefore, a call for a Universal Day of Prayer was issued at the very meeting at which the federation came into being, and it has been issued year after year ever since.

Has the missionary vision persisted? Or did the student Christian movements (and the churches) become more interested in themselves than in the task ahead of them? It is one of the characteristics of the World's Student Christian Federation that this question has never been allowed to rest. This is the reason why today the student movements under the guidance of the federation are engaged in a long-range project on the "Life and Mission of the Church," extending over several years. It is an attempt to come to a new understanding of the Christian mission in a world marked by social and industrial revolutions, by a rise of new and powerful ideologies and by the resurgence of ancient non-Christian religions.

Is the church ready and willing to respond to this situation, will she be able to discern the particular task to which God is calling her? We do not know the answers to these questions, but we do know that God through His Spirit is at work in the world, and we are called to pray for one another, asking Him that He may be at work in us all. We can trust Him then that He will provide the answer. This is the conviction out of which the call comes for a Universal Day of Prayer.

But this conviction leads us to emphasize two further points. First, we must recognize that in praying *one for another* we are bound together in a world-wide community in which we are dependent upon one another. For us as members of large student movements and of expanding churches in a country of prosperity it may be a temptation to think of students and other Christians as being in special need of *our* prayers. We may cherish this thinking to the point where we forget how badly *we* may need *their* prayers.

Again, the apostle Paul may be a healthy reminder for us because he never offered his prayers for his congregation without in turn asking for theirs, recognizing thereby his dependence. Even Jesus who certainly was the Master of His disciples did not want to go through His struggle in Gethsemane without their prayers. And who in the church is to say who is strong and who is weak? Majorities and minorities are certainly no criteria in this case. If we feel an urge to pray for a particular group of Christians elsewhere, let us be sure that it is not out of mere pity for their predicament, but out of thankfulness that God may use their witness, however strong or weak it may be, to carry on the mission He has given to His church.

Secondly, we must realize what it means that our prayers are offered to *God*. It means that He is the One who, as Paul says, opens the door for the word. Intercessory prayer means to ask God to send down His Spirit.

Here we can draw a parallel to Christian service. We are all committed to service in the church. The purpose of this service is not to demonstrate how much we can help others, but to point to God from whom all blessings flow. "Our help is in the name of the Lord. . . ."—how many worship services start out with these words of the psalmist? This is quite in order, for they are the basis of our worship, our service, our prayer.

Students are calling one another and the churches to prayer. Let us heed the call for their sake, for our sake, and for God's sake.

YOUTH WORK

HELEN L. JOHNSON, *Acting Secretary*

UNITED IN PRAYER

SINCE 1887, the first Friday in Lent has been observed as the World Day of Prayer. Thousands of Christians around the world will be united in this seventy-third observance. Services begin west of the International Date Line on the Tonga Islands, where Queen Salote leads her people in services of praise and thanksgiving. Across the world through 144 countries Christians meet for prayer until the day ends with the setting sun on St. Lawrence Island, Alaska.

A portion of the Call to Prayer for this day reads: "Come, ye peoples of this troubled world with hearts bowed down with fear and anxiety. Let us go together before our Heavenly Father to ask for His guidance in the paths of peace, in the name of our Savior and Redeemer. Since He has said, 'Seek, and you will find; knock, and it will be opened to you,' we shall knock at the doors of heaven, confident they will be opened for our prayers to ascend to thy throne of God.

"On the World Day of Prayer, February 13, may our prayers follow the sun and encircle the globe. May they penetrate the farthest reaches of infinity, blessing all humanity now and throughout eternity." *

Although the World Day of Prayer is sponsored in the United States by the General Department of United Church Women of the National Council of Churches, the observance is not confined to women's groups. Some services are planned especially for children. In some communities there are special services planned and carried out by youth. Sometimes these are interdenominational with youth from several denominations planning and working together. Such services are significant on this day when Christians around the world are bound together in the fellowship of prayer.

Planning

Because the interests of this day are intertwined with missions and the ecumenical movement, the MYF council may wish to appoint a committee of persons especially interested in the program areas of Christian Outreach and Christian Faith to work on plans for a special service for youth. The Secretary of Youth Work should be familiar with the resources and printed materials which are available. All plans should be worked out well in advance of the service. Care should be taken in even the smallest details that the spirit of worship may prevail throughout the service.

The offering received through the World Day of Prayer services is used for interdenominational mission work. The projects receiving these funds are under the direction of the Division of Home Missions and the Division of Foreign Missions of the National Council of Churches. The money should be sent to the National Council of Churches of Christ in the U.S.A., United Church Women, 175 Fifth Avenue, New York 10, New York. We list some of these projects and you will find it of interest to check in the spring, 1958, issue of *The Methodist Youth Fund Bulletin* to see how many are related to the Methodist Youth Fund:

Division of Home Missions:

Agricultural Migrants

Low-income Farming Communities.

Indian Americans—religious activities for 5,000 Protestant Indian students in government boarding schools.

Division of Foreign Missions:

Education for Christian leadership

Christian Literature for Women and Children

Friendly Relations With Foreign Students—over 35,000 visiting students in the United States.

RAVEMCCO broadcasts

Rehabilitation and Village Improvement

Pilot Projects for Village Children

Some Resources

Each year excellent materials are prepared for use in the women's groups. These materials have portions interesting and helpful to youth, also. The special service for this year was written by a committee of nine Egyptian women of the Coptic Orthodox, Anglican, Evangelical churches, and the YWCA. The service is prepared by a different national group each year, which provides a better understanding of the various expressions of Christian faith in all parts of the world. The theme for this year's service is, "Lord, I Believe."

The service is available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, at 5 cents per copy. Also available from Literature Headquarters are two excellent resources:

When We Pray, by Wilmina Rowland—50 cents

When We Share, by Frances Macda—65 cents

Prayers from many parts of the world are found in the book, *The World at One in Prayer,*[1] by Daniel J. Fleming.

Two other resources right at hand are *The Methodist Hymnal* and *The Book of Worship.*[1]

* Used by permission of the National Council of Churches, United Church Women.

[1] Order from The Methodist Publishing House.

CHILDREN'S WORK

MONA E. KEWISH, *Secretary*

ADDITIONAL SESSIONS

JANUARY ls a good month to to have additional sessions in missionary education. Additional sessions can be a happy, creative experience for primary and junior boys and girls if they are held at this time, as an enrichment period to their Sunday-school lessons in missionary education.

The additional sessions are a part of the total church-school program and are planned by the Council of Children's Workers. (The Secretary of Children's Work is a member of this council.) The Council of Children's Workers is responsible for planning all sessions for children in the church school, including additional sessions.

The additional session is another session and may be held once a week for ten consecutive weeks, once a month for ten months, or regularly throughout the year. It is recommended that additional sessions for missionary education be held for at least ten sessions whenever possible.

Vacation church school, junior choir, or the extended Sunday-school sessions are not to be considered additional sessions.

Additional Session Offerings

The offerings taken during additional sessions, whether held once a week, throughout the year, several successive weeks, or once a month, are channeled through the Children's Service Fund. (See leaflet on *Children's Missionary Giving.*)* The Children's Service Fund provides ways through which boys and girls may participate in the sharing plan of the world-wide program of The Methodist Church through World Service and Conference Benevolences, and the Woman's Division of Christian Service.

Goals for Missionary Education

Missionary education is a part of the total growing experience for boys and girls and should never be thought of as a separate part of the church-school program. Church-school curriculum for children is planned to help boys and girls grow in understanding of the Christian way of life, and should help them to develop a strong faith of their own which will enable them to live their lives as followers of the Master, Jesus Christ.

When additional sessions are planned with an emphasis on missionary education, the leader should consider some of the basic reasons for the study, and what results are expected. As program plans and activities are formulated, they should be within the interest, the abilities, and the understanding of the children who will be attending the sessions.

It is important that these plans for missionary education in additional sessions be well planned with emphases to:

—help boys and girls develop a growing understanding of God as the Father of all people, so they may realize that people of every race have a distinct contribution to make in God's plans for his world.

—provide opportunities for boys and girls to practice Christian attitudes toward others regardless of race, creed, or nationality.

—give an understanding of ways in which the Christian church is carrying the message, in the spirit of Christ, to all parts of the world, to all people.

—help boys and girls learn ways in which they, too, may share in spreading the Christian message through their own attitudes, their gifts to support the work of the church in its missionary outreach, and their stewardship of time and talents in their own local church and community.

—grow in a better understanding of themselves and their church as a part of the world-wide Christian fellowship working and sharing together that the love of Christ may be known to all people.

Resource Materials for Additional Sessions

Leaders of additional sessions have an abundance of resource materials at their fingertips if they will take time to study some of the current church magazines. THE METHODIST WOMAN, *Child Guidance in Christian Living, The Christian Home,* and WORLD OUTLOOK have pictures and articles on the missionary emphasis.

Other materials are the January, 1959, issues of *Pictures and Stories* (primary story paper) which includes pictures and stories about children in Mexico. *Trails for Juniors,* January, 1959, will also have pictures and articles about Mexico. A more vivid interest in these papers may be stimulated if the leader of the additional sessions and the church-school teacher will call attention to these specific articles with the suggestion that the boys and girls read and share the materials with others.

The Friendship Press reading books, *Mateo of Mexico,** by Ella Huff Kepple (primary), and *Flaco,** by Dorothy Andrews (junior), are prepared for use with emphasis on Mexico, and are excellent story material for additional sessions.

The manuals prepared for Methodist boys and girls to be used in additional sessions are *Our Mexican Neighbors,** by Lula Doyle Baird, for primary children, and *Spreading the Gospel in Mexico,** by Ida Binger Hubbard, for juniors. These manuals contain stories, songs, and plans for conducting additional sessions.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

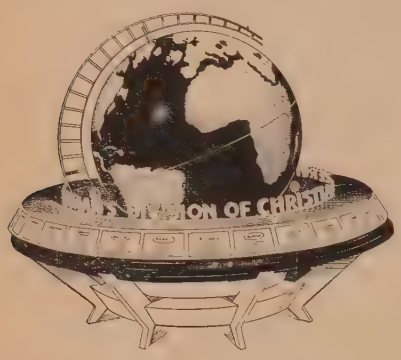
LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*

LITERATURE HEADQUARTERS

WELCOME to Literature Headquarters located at 7820 Reading Road, Cincinnati 37, Ohio. The Lumilite cross on the building lighted each night carries a message of Christian service to all who travel Reading Road.

On entering the foyer, one finds the various pieces of literature and THE METHODIST WOMAN and



WORLD OUTLOOK on display. In a niche especially designed for the purpose is a large globe of the world, showing the countries in which the Woman's Division of Christian Service is working and the number of missionaries and deaconesses serving in each field of endeavor.

At one end of the front corridor is the chapel, with seating capacity for 100. Every Tuesday morning the staff at Literature Headquarters meets for a worship service. The chapel is available for group meetings and is used by other denominations as well as Methodist.

Located at the other end of the front corridor is the dining room for use of the staff which numbers seventy-five full-time employees. The dining room is attractively furnished, and kitchen facilities are available for their use.

The executive and secretarial offices are situated along the front corridor. The production office receives all manuscripts from the editors in New York and each piece is followed through to completion. The operation is tabulated on a Productrol Board with a legend showing the status of each piece of material in production. Approximately 115 pieces of material are seen through to completion yearly. The items range from the monthly production of THE METHODIST WOMAN to leaflets, booklets, and books.

Printing orders total from 20,000,000 to 25,000,000 pieces each year.

By means of Edison Televoice the dictation of seven people is picked up remotely at seven stations and delivered to the side of one secretary who handles the total volume of correspondence. The work-load is transcribed on one Transcribing Machine, and Edison Televoice saves time for everyone served.

The bookkeeping section handles the financial accounts of Literature Headquarters and THE METHODIST WOMAN, both of which are self-sustaining financially, paying printing costs, office expense, salaries, and maintenance of building from daily receipts.

Literature sales for 1957-58 totaled approximately $750,000. Each order received is certified by National Cash Registers, thus recording daily sales and number of individual orders handled amounting to 350,000 yearly, plus 2,000 orders on consignment. No literature is mailed to individuals or sent

on consignment except upon request.

After certification a label is prepared, and order packaged for mailing (the original order is returned with shipment). Consignment orders are prepared for display and sale at meetings from district to jurisdiction level, as well as Officers' Training Days, and are boxed by a specially trained staff. By conveyor belt all orders reach the mailing station. Postage costs approximate $60,000 yearly.

The stockroom is located at the rear of the building with an adequate loading dock for receiving and shipping materials. All literature bearing the imprint of the Woman's Division of Christian Service, books published by the Commission on Missionary Education, as well as envelopes and cartons for shipping, are housed in this area.

Stock records are a vital part of the work involving distribution. A running inventory covering 360 different pieces is an imperative if an ever-flowing supply of materials is readily available for the 1,850,000 women who participate in the furtherance of His word throughout the world.

THE METHODIST WOMAN serves 300,000 subscribers each year. The installation of a Burroughs Accounting Machine has proved to be the solution to the tremendous volume of figure work in the records section. This versatile machine prepares the subscriber's acknowl-

edgment post card, certifies the order, and prepares an order register, all in one operation. *This same machine also prepares the pay roll records.*

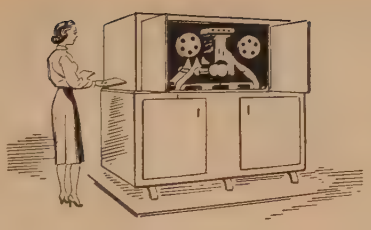
THE METHODIST WOMAN has a combination subscription arrangement with WORLD OUTLOOK and the promotion and circulation fulfillment program is cared for in a unified operation. This means that only one promotional effort is directed to the local secretaries of Literature and Publications for THE METHODIST WOMAN and WORLD OUTLOOK by the office of the circulation manager and secretary of literature. This unified approach enables both magazines to operate more economically so far as circulation fulfillment is concerned.

The Addressograph-Multigraph Electronic Printers and Remington-Rand punch card equipment provide the most efficient and flexible system yet conceived for subscription fulfillment.

The Remington-Rand punched card and the accounting machines provide the means to handle records mechanically. The subscriber's name and address and a code line are typed on the card, which is processed by a key punch operator, who punches the following information: subscriber location (city and state), church location, account number, subscriber code, expiration date, and other statistics.

Cards are then "interpreted" on the Remington-Rand Printing Interpreter. This machine has the ability to convert the punched coding into printed numerals across the top of the card. Typed and interpreted information is visually compared with the order to insure accuracy.

The Remington sorter is the ma-



chine which reads the holes punched in the cards and translates them into mechanical action, thereby arranging cards or groups of cards into any desired sequence. It also permits high-speed selection of cards having common coded information, and provides an accurate and rapid means of counting. Thus a day's group of subscriptions may be arranged in the same sequence as the main file. The collator provides the means for merging two or more groups of cards which are in the same sequence into a single file at the rate of 240 cards a minute. (A manual filing operation would range from three to six cards per minute.)

In addition the collator provides for selection of cards under a variety of situations not possible on the sorter.

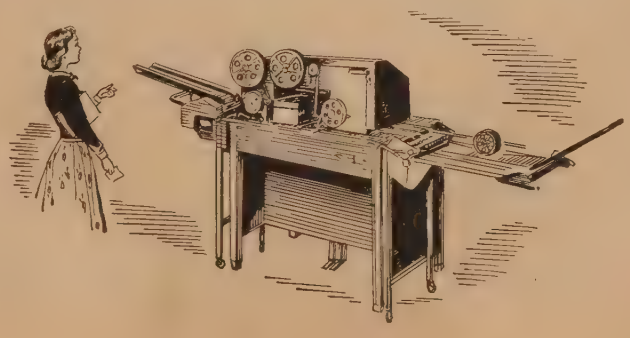
Each month, prior to the mailing date of THE METHODIST WOMAN and WORLD OUTLOOK, the subscriber cards are passed through the A-M Electronic Printer, which automatically feeds these image-bearing cards and photoelectrically scans the information. Light signals generated at the scanning station are converted to electrical impulses which energize electromagnetic printing vibrators to reproduce facsimile images of the scanned letters and numerals onto mailing tapes. Simultaneously with the printing, the tape is perforated, ready for use on mailing machines.

The mailing strips are then sent to The Methodist Publishing House, where mailing machines cut and paste labels on the magazines.

To address envelopes, renewal efforts, folders and other forms, a unique "transfer printing" method is employed. First, on the electronic printer a master tape is prepared which resembles the mail tape except that the images are reproduced in reverse. The carbon ribbon used to image the master tape contains a special dye formulation which may be released through the application of controlled heat and pressure. After the tape has been imaged, it is placed on the Addressograph Transfer Printer, which contains the mechanism for feeding and releasing images from the tape. This machine automatically feeds and imprints unit forms of various sizes or produces vertical lists. This method of preparation of promotional materials is both efficient and economical.

Two Davidson Dual Duplicators provide Literature Headquarters with the most practical and economincal means of producing office forms, stationery, form letters, and promotional material, as well as free leaflets on the work of the Woman's Division of Christian Service. It will reproduce anything that can be typed, written, drawn, or ruled on paper, as well as typeset copy. A folding machine and paper cutter complete the equipment necessary for a finished product.

Visitors are welcome and if you are in Cincinnati or the vicinity do come to see us at Literature Headquarters.



"It pays to advertise." This literature presentation was made at a district meeting of the Florida Conference, Southeastern Jurisdiction. The women and their "products" are (from left) Mrs. H. M. Webb, handbooks; Mrs. C. A. Reinhold, free literature; Mrs. M. G. Lipps, THE METHODIST WOMAN; Mrs. J. R. Timmins, combination subscriptions; Mrs. W. M. Parsons, study books; Mrs. Carl A. Carlson, WORLD OUTLOOK; Mrs. Homer Wynne, *Prayer Calendar, Eighteenth Annual Report,* and guide.

ACCOMPLISHMENTS RECORDED

Additional lists of secretaries of Literature and Publications, and their churches, who secured five or more new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK in the 1958 April drive. Other lists appeared in September issue, page 46; October, page 2; November, page 42; December, page 39.

COLONIAL HEIGHTS METHODIST CHURCH, Knoxville, Tennessee (8); Mrs. Carl Fowler
ST. MARKS METHODIST CHURCH, Knoxville, Tennessee (6); Mrs. Bart W. Toole
FOUNTAIN CITY METHODIST CHURCH, Knoxville, Tennessee (9); Mrs. J. L. Eslinger
DANTE METHODIST CHURCH, Knoxville, Tennessee (6); Mrs. Frances Black
CHURCH STREET METHODIST CHURCH, Knoxville, Tennessee (9); Mrs. Neville McKenzie
WESLEY METHODIST CHURCH, Hayward, California (9); Mrs. Peter Kostal
IMMANUEL METHODIST CHURCH, Lakeside Park, Covington, Kentucky (5); Mrs. W. L. Collins
FIRST METHODIST CHURCH, Ada, Ohio (10); Mrs. F. A. Huston
TRINITY METHODIST CHURCH, Delphos, Ohio (6); Mrs. J. V. DeWeese
MT. VICTORY METHODIST CHURCH, Mt. Victory, Ohio (5); Mrs. Beryl Wallace
ASBURY METHODIST CHURCH, Canal Winchester, Ohio (5); Mrs. H. J. Koenig
GROVE CITY METHODIST CHURCH, Grove City, Ohio (6); Mrs. C. Herbert Cooper
MAPLE GROVE METHODIST CHURCH, Columbus, Ohio (12); Mrs. C. R. Ashbrooke
NORTH BROADWAY METHODIST CHURCH, Columbus, Ohio (11); Mrs. C. H. Clary
WILLIAM STREET METHODIST CHURCH, Delaware, Ohio (6); Mrs. F. Lloyd Sheets
LAUREL HEIGHTS METHODIST CHURCH, San Antonio, Texas (26); Mrs. Harry M. Hughes

BANNERS WON

In the 1958 April Drive for new combination subscriptions, banners were won by:

Jurisdiction Banner: North Central. Mrs. J. W. Anderson, Redwood Falls, Minnesota, Jurisdiction Secretary of Literature and Publications.

Conference Banner: Ohio Conference of the North Central Jurisdiction. Mrs. Forest A. Huston, Ada, Ohio, Conference Secretary of Literature and Publications.

District Banner: Houston-East District, Texas Conference, South Central Jurisdiction, retained the banner. Mrs. W. Edward Warren, District Secretary of Literature.

SUPPLY WORK

AN OPEN LETTER TO SECRETARIES OF SUPPLY WORK

by

MRS. SAM B. DUNBAR
Secretary of Supply Work, South Central Jurisdiction

"And there came a new Pharoah, who knew not Joseph."

IN our Woman's Society of Christian Service, we can well paraphrase those lines to read, "And there come new presidents, new treasurers, and new secretaries of all lines, who know not the work." Yes, even new Secretaries of Supply Work, who have much to learn before they can lead their Societies into a full understanding of the work.

There is the tale of a schoolboy who was taken to task by his teacher because of his apparent inability to understand what she was telling him. He replied, "I can understand anything that you can explain." And so it is with members of the Woman's Society. They can understand Supply Work if the local secretary is able to explain it to them.

Various phases of Supply Work do require some explaining. Perhaps, first of all, the new secretary needs to explain why we have Supply Work. The simple truth is that giving through appropriations or what we commonly call "Pledge to Missions" is not enough to meet many of the needs of our work and our workers. The appropriation pays salaries, builds buildings, and maintains our work, but very often cannot be stretched to include furnishings for buildings, equipment for hospitals and schools, materials for home economics, crafts, and kindergartens, clothing for children in our homes. So we go the "second mile" and provide many of these things through Supply Work. Isn't it challenging to know how dependent many of our institutions are upon us in carrying out their full program? There is real joy in having a share in this.

A new secretary must also be able to explain *how* our Supply Work askings are obtained, and how we know the specific needs of our institutions. In November each year each institution under the Woman's Division is given opportunity to list its Supply Work needs in detail, on blanks furnished them by the Woman's Division. These lists of needs are then divided among the jurisdictions, conferences, and districts until finally each Society and Guild is given an individual and specified amount of the total asking. Since requests for materials and cash are not duplicated, it is important for each Society and Guild to meet the asking accepted. If any group fails in this, the institution involved will lack just that much.

During the year workers should not ask for cash or materials not included on their original asking unless there is some great and unexpected need. In such case a request for an emergency asking may be channeled through the conference and jurisdiction Secretaries of Supply Work of the Woman's Division for approval. Or the request may go directly to the executive secretary.

Perhaps the most difficult "bit of learning" required of a new secretary is that of keeping complete records and submitting reports each period. Local secretaries must be very careful in reporting correct amounts of cash to their treasurers, designating the country, the location of the work, and the name of the institution to which the cash is to be given. The money then goes through regular channels to the Treasurer of the Woman's Divison and is directed by her to the piece of work to which it was designated. The secretary must also "explain" that *only* cash is given for foreign Supply Work, and that *all* cash, home or foreign, is sent through the treasurers, with like amounts reported by her and her treasurer. It is only through complete record-keeping and reporting that a true picture of Supply Work can be presented in the *Annual Report* of the Woman's Division.

Each local secretary should report each period even though little or no Supply Work is done that period. District and conference secretaries should watch the percentage of reporting. A little extra effort by them often makes for better reporting. Many districts are now reporting 100 per cent in Supply Work.

Are you using the available tools * designed to increase your efficiency and help you explain Supply Work? There is the *Handbook*, the leaflet *Report It This Way*, the *Annual Report* of the Woman's Division, the *Do You Know?* booklets, and each year THE METHODIST WOMAN carries several articles and directives related to Supply Work.

Those of us who follow Jesus, the Christ, are concerned with what happens to even the "least of these." Through Supply Work we are able to provide even the "least of things" for the least of these. It meets needs in farthest Africa or right here at home. The needs seem to continue to grow. With God's help the service we give through Supply Work will not only be a happy service for us, but many of his needy ones will be helped immeasurably.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

In Memoriam

Miss Vievie M. Souders was born in a Methodist parsonage in Deer Creek, Illinois, July 19, 1880. She moved, with her family, to Cheney, Kansas, and entered the Kansas City Deaconess Training School in 1905. After graduation, Miss Souders did district evangelistic work out of McPherson, Kansas. She served as superintendent of the former Stone Home Settlement, Martinsburg, West Virginia, 1913-1916; as superintendent of Shesler Deaconess Home, Sioux City, Iowa, 1916-1922. Prior to her appointment as Superintendent of Eliza Dee Hall, Austin, Texas, in 1931, Miss Souders served as a parish worker in Kansas.

Miss Souders retired from active service in 1940. She died in Wichita, Kansas, October 21, 1958.

Miss Katherine B. Stroven was born in Coopersville, Michigan, September 20, 1881. She received her formal education in the Normal School and Ferris Institute of Michigan, and the Aldrich Deaconess Training School, Grand Rapids. Miss Stroven also served her years as a deaconess, from 1917-1949, in the state of Michigan, with the exception of two, when she was appointed to Rust College, Holly Springs, Mississippi, and Wayside Community House, Canton, Ohio.

Miss Stroven was superintendent of the Community Houses in Battle Creek and Grand Rapids for a number of years. During her retirement she lived at Fremont and Grand Rapids. She died October 9, 1958.

RECENT ARRIVALS FROM:

AFRICA—*Angola*—Miss Mary Lou Sprague (term completed), Gypsum, Kansas.

Central Congo—Miss Mona Mae Millikan, Box 176, Strong City, Kansas.

Southern Congo—Miss Florence McKay, 219 Ellis Ave., Sharon, Pennsylvania (term completed).

INDIA—Miss Florence Salzer (pre-retirement), 752 South Hudson Ave., Pasadena, California.

JAPAN—Miss Olive Curry (regular), c/o Mrs. Hazel Griest, 355 Burton Ave., Washington, Pennsylvania.

LATIN AMERICA — *Mexico* — Miss Olivia Dickhaut (regular), R. R. 13, Box 255-E, Evansville, Indiana.

RECENT DEPARTURES FOR:

AFRICA — *Liberia* — Miss Borghild Hoviskeland, R.N. (from Norway—regular).

North Africa—Miss Else Wendle (from Switzerland—regular).

LATIN AMERICA—*Chile*—Miss Margery Jane Miller (regular).

Mexico—Miss Mary Lou Santillan (regular).

PHILIPPINES—Miss Barbara Leonard (special term).

An Annuity Gift

For You:

NEW YORK January 2 1959 No. 1

THE BANK OF SERVICE
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NEW YORK

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1959

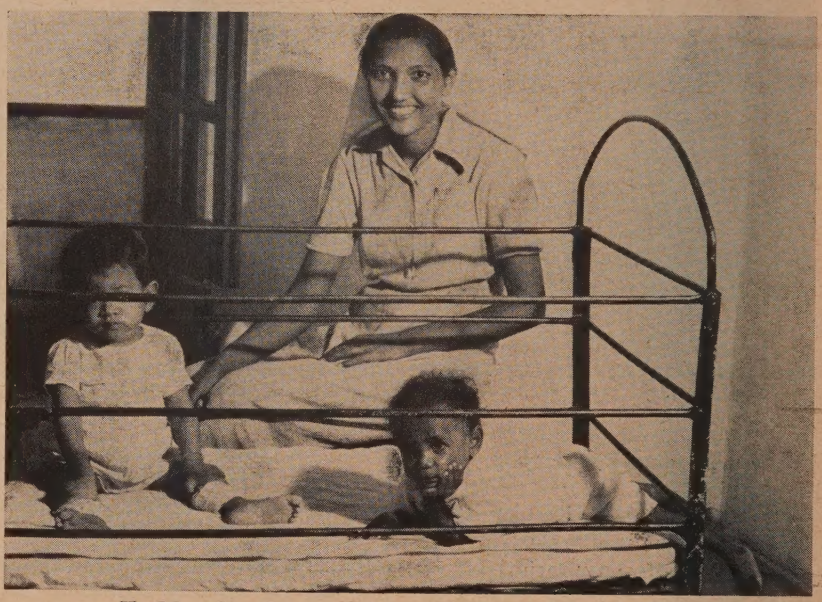
PAY TO THE ORDER OF An Annuitant $85.00

Eighty-five and no/100 DOLLARS

WOMAN'S DIVISION OF
CHRISTIAN SERVICE

A fixed regular income for life.

For Others:



Health, education, and the good news of Christ's love.

Send today for the free leaflet which explains how this can be done.

Treasurer, Woman's Division of Christian Service, Room 626
150 Fifth Avenue, New York 11, New York
Send free booklet, *Annuity Dollars Make a Difference.* (MW159)

Name_____

Street_____

City_____ Zone____ State_____

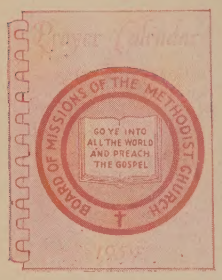
Date and year of birth_____

A Corner Section of the Fifth Assembly

Eugene Taylor, St. Louis, Missouri

You remember the Fifth Assembly of the Woman's Society of Christian Service was held in St. Louis, Missouri, May 6-9, 1958. The official photograph appeared on the cover of the July-August issue of THE METHODIST WOMAN. However, in scaling the picture for the cover it was necessary to leave out a corner section—much to our regret, for some important people were sitting in that section. It has been our intention right along to make amends for that omission. Now at long last here is the missing corner. Put this picture, too, among your Assembly souvenirs.

OF SPECIAL INTEREST



Prayer Calendar, 1959. This edition of the *Prayer Calendar* includes the missionaries and projects of the entire Board of Missions—the Woman's Division of Christian Service, the Division of World Missions, and the Division of National Missions. Each project and worker is listed for special prayer during the year. The missionaries and deaconesses are remembered on their birthdays and their names and addresses are listed in the back of the *Prayer Calendar*. Use the *Prayer Calendar* with *The Upper Room* in daily personal and family devotions. 60 cents each; 3 for $1.50.

Meet Our Schools. A leaflet on the educational institutions related to the Woman's Division. Free for postage.

Our Mission to the West Indies. An account of the educational work in the West Indies of the Woman's Division of Christian Service. Free for postage.

Facts—The World Federation of Methodist Women. Free for postage.

Your United Nations and You. Revised leaflet on United Nations. 5 cents; 6 for 25 cents.

Argentina, Uruguay, Chile. A booklet on the work of the Woman's Division missionaries and of nationals in these three South American countries. 35 cents.

WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 13, 1959

Theme: "Lord, I Believe"

Worship Service. 5 cents each; 100 for $4.50.

Call to Prayer and Project Folder. (Sold only by the hundred.) 100 for 50 cents.

Children's Service. "Trust in the Lord with all your hearts." 5 cents each; 100 for $4.00.

Guide for World Day of Prayer Leaders. 15 cents.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Poster. In two colors; 11 by 17 inches. 10 cents.

Dramatic Presentation, *This Noble Permanence.* Five copies recommended. 15 cents each.

Basic Packet. Contains one of each of the seven preceding items. 50 cents.

The Gift of Prayer. Devotional booklet about World Day of Prayer projects. 40 cents each.

The Day Thou Gavest. By Ruth Mougey Worrell. The story of the World Day of Prayer. 85 cents each.

World Day of Prayer Emblem Seals. Sheet of 30 seals, 15 cents; 10 or more sheets, 10 cents per sheet.

World Day of Prayer Map. In five colors; 17 by 22 inches. 25 cents.

Orders for the above material cannot be filled after January 30, 1959. Please make out your order carefully; material sent as ordered cannot be returned for credit.

APPROVED STUDIES 1958-1959

For Adults

Theme: Christian Concerns of North American Neighbors

Concerns of a Continent. Edited by James Hoffman. $1.50.

The Shadows They Cast. By Janette T. Harrington. $1.50.

Adult Guide on Christian Concerns of North American Neighbors. By Rhoda Edmeston. 50 cents.

Supplementary Material:

The Challenge of Home Missions. A pictorial booklet on the over-all work of the Department of Work in Home Fields of the Woman's Division. 50 cents.

Theme: Understanding Other Cultures

Understanding Other Cultures. By Ina Corinne Brown. 75 cents.

At Home in the World. By Louise Robinson. A booklet pointing up the contribution of the church toward understanding among peoples. 40 cents.

A Guide to "Understanding Other Cultures." By Ina Corinne Brown. 35 cents.

Theme: The Middle East

Middle East Pilgrimage. By R. Park Johnson. $1.50.

New Voices, Old Worlds. By Paul Geren. $1.50.

Adult Guide on the Middle East. By Y. Armajani. 50 cents.

Supplementary Material:

Pakistan. A brief history of the Republic of Pakistan and the work there of the Woman's Division. 15 cents; 2 for 25 cents.

Theme: A Study of Isaiah

Isaiah Speaks. By S. Paul Schilling. 75 cents.

Book of Isaiah. 5 cents.

Guide to Isaiah Speaks. By Estelle Darsey Dameron. 35 cents.

Supplementary Material:

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